

DIVERSE
SERMONS,
WITH A SHORT
TREATISE
BEFITTING THESE
PRESENT TIMES,
Now first published

BY *Dean of Peterborough*
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Chaplain in ordinary to his Majestie,
and President of Corpus Christi Col-
ledge in Oxford.

For the contents with the severall places of *Scriptures*
expounded, or illustrated in them, see page following the
Epistle.



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SERMONS

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THOMAS

Chapman

and Publisher

in Oxford



TO THE MOST
ILLVSTRIOVS
PRINCE CHARLES
PRINCE OF WALES,
DVKE OF CORNWALL,
&c. All the blessings of this
life and of the life to come.



Would your Excel-
lence vouchsafe if
not at your best
conueniences to
read, yet for the
present to accept
these Treatises fol-
lowing, with the
like favourable pa-
tience as your royall Father, and my most
gratious

gracious Sovereigne Lord and master did
heare the most of them, I should thinke
my paines in publishing, and offering this
mite, as well bestowed, and as well recom-
penced, as any other part of my labours in
the ministry: That you may long exhibite
to this present and future ages, a live ex-
pression of your most royall Fathers Prince-
ly vertues, especially of his devotion in Gods
service, and his zeale to his house the
Church; that by continuance in thus doing,
you may continue in like favour with the
King of kings, and Lord of lords, as *Ieho-
sephat*, *Ezekiah*, and other best Princes of
Judah were, is and shall be the daily pray-
er of

Your highnesse most humbly
devoted Servant

THOMAS JACKSON.



TWO Sermons upon 2. Chron. Cap. 6. vers.
39. 40. Containing a Paraphrase on Solo-
mons petition vnto God, at the Consecration
of the first Temple, with the grant and successe of it.

ERRATA.

Pag. 9 line 21. her read his p. 10. l. 2. him r. them and l. 3. of r. or p. 16.
l. vlt. that r. then that p. 40. l. 1. certaine r. certainty.

THREE Sermons upon IER. 26. vers. 29.
MICAH 3. V. 10. 11. 12.

Errata.

Pag. 26. l. 11. dele their p. 30. l. 24. timer, our times p. 31. l. 30 labour r.
labourer p. 30. l. 11. af. r. after p. 32. l. 8. dele that p. 41. l. 8. or r and p.
70. l. 13. his r. its.

A Treatise concerning the signes of the times, con-
taining a Paraphrase or exposition upon L V K E
13. vers. 1. to the 11. and from vers. 23. to 27.

Errata.

Pag. 18. l. 1. tradidit tradidi p. 37. l. 3. novus, nec p. 53. l. 8. for then, or
that.

A Sermon upon the second Sunday in Advent, con-
taining a Paraphrase or Comment upon **LYK. 21.** vers. 1. to the 38. **MATT. 24.** vers. 1. to 32.
MARK 13. vers. 1. to 27.





2. CHRON. 6. 39. 40.

39. Then heare thou from Heavens, even from thy dwelling place; their prayer, and their supplications, and maintaine their cause, and forgive thy people which have sinned against thee.

40. Now my God, let (I beseech thee) thine eyes be open, and let thine eares be attent unto the prayer that is made in this place.

IT was the saying of a Roman Senator, who thought himselfe well seene in matters of State, *Parvi sunt arma foris, nisi sit consilium domi*; Armes are of little availe abroad, without a wise Councell at home, to give them instructions: but the wise King, part of whose words these of my text are, saw a great way farther and layes his foundation much deeper, *parvi sunt arma foris,*

A

parvi

parvi consilium domi, nisi sint preces in Templo;
 Councell of State or Councell of warre, armes at home, or armies sent abroad by their directions, with their best instructions, adde little to the security and safety of State and Kingdome, without prayers in the Church, or house of God. And for this reason although he had now erected a goodly Temple, with as Princely and cheerfull a heart as his Father David had built an Altar, unto the name and honour of the God of Israel, yet he thought it no Sacrilege, no robbery at all to intend a publique and perpetuall benefite to the State and Kingdome, from this glorious worke. So compatible are Royall intentions of Gods honour, with desires of Gods blessings temporall upon the people committed to their charge, that this wise King (even whilst he dedicates this great house unto his God, for a peculiar habitation wherein he would be pleased to place his name) yet consecrated withall as a Sanctuary, for every afflicted soule, to be more then an Arsenall for warre as a Magazine of medicines and remedies for all manner of wounds, or diseases incident to the body publique.

2 God had given this young King a large talent of Princely wisdom, and the spirit of government in an extraordinarie manner; and of this extraordinarie wisdom and spirit one speciall part it was to know that it was not in the power of man, not within the compasse of any wisdom (though participated from above) to direct his owne wayes, much lesse the wayes of others aright, least of all to give successe to their best directions. As the skill of Pylots is best

best knowne in a storme, or dangerous passage: so is the wisdom of Rulers best tried in perplexity, or distresse. The best prooffe or triall which *Solomon* could give of his wisdom in this case, was the knowledge to frame his petitions aright to the *God of wisdom and Lord of Hosts*. This whole Chapter is no other then an *Anatomy Lecture* of the diseases and wounds of Kingdomes and Common-weales, publicquely read by *Solomon* for the instruction of Princes and Rulers that should come after him. It is the glory of a King, as this King elsewhere obserues, *to finde out a secret, and to punish iniquity when it is found out*, (though committed in secret:) and to render to every man according to the equity of his cause, being made knowne, is the duty of a Iudge: but in as much as many controversies of right and wrong, must be determined by oath, if men will be so destitute of the feare of God, as to sweare falsly; or to contrive their owne gaine and others harmes by perjury, what Iudge can help? what Prince can remedy men by this meanes distressed? Yet *Solomon* begins at this inward sore, or secret corruption, the remedy he seekes from the searcher of mens thoughts and hearts. So he prayes 2. *Chron.* 6. 22. 23. *If a man Sinne against his Neighbour, and an oath be layed upon him to make him sweare, and the oath come before thine Altar in this house. Then heare thou from Heaven, and doe and Iudgethy servants by requiting the wicked, by recompensing his way upon his owne head and by iustifying the righteous, by giving him according to his righteousness. To recompense the wayes of this wicked man upon his owne head is*

one of the mercies which in conclusion he beseeches the Lord to shew unto his people, for *crudelest hic misericordem esse*. Though mercy be alwaies good, yet the better it is, the worse it is placed upon such pestilent members. As great a cruelty to shew pittie upon the perjur'd, as to pamper or cherish any joynt or member of the body, wherein the *Gangrene* or other deadly spreading sore hath got possession or roote. From this internall imbred corruption he proceeds unto more publique and grievous wounds, or diseases usually made by causes externall, as when *Israel* shall be overthrowne before their enemies. v. 25. When the heavens shall be shut up, and the earth be without raine. v. 26. When there shall be *Famine, Pestilence, mildew, Grashoppers or Caterpillers*. When the enemy shall besiege thee in the Cities. When they shall be afflicted by any *Plague or sicknesse*. v. 28. The soveraigne remedy for all and every one of these and the like is the very same, and it is this v. 20. 21. *Then heare thou from heaven, from thy dwelling place their prayer and their supplications and maintaine their cause, and forgive thy people which have sinned against thee*. v. 29. But what if this people should be led captive into a foraigne land not permitted to repaire unto this house where the Lord had placed his name? This *Solomon* foresaw as a matter not impossible, how ample soever his promises unto his father *David* and his seed might in ordinary construction seeme to be: is there any possible salve for this possible sore? or can this house (which he had consecrated to be an house of prayer) afford them in this case any remedy, when they could not come

come to pray in it? yes, the remedy is prescribed, v. 38. 39. If they returne to thee with all their heart and with all their soule, in the land of their captivity, whither they haue carryed them captives, and pray toward their land which thou gavest unto their fathers, and towards the city, which thou hast chosen, and towards the house, which I have built for thy name: Then heare thou from heaven &c. Soe then both Prince and people were to pray in this house, whilst they possesse this land and city wherein it stood; to pray towards it when they sojourned in forraigne Coasts, or were detained in the land of their captivity; to pray towards the place wherein it had stood, in case it should be demolished. So did Daniel, after this house, which Solomon built, was burnt to the ground.

3 The prerogatives which he petitions might be bestowed upon this house of prayer, were, you see, exceeding great. Was it then any part of his intention in the suite, or of Gods purpose in the grant, to have this house endowed with such ample priviledges, for the use or benefit of Israel only, or of Abrahams seed according to the flesh? surely Solomon did conceive his prayers out of a perfect and speciall faith, yet the specialty of his faith in Gods promises made unto Israell, or to Abrahams seed, did no way extinguish his charity, or abate his good affectio towards others, for he expressly consecrates his house to be an house of prayer, for the use & benefit of all the nations under heaven, though in the first place for Israel. Moreover as touching the stranger which is not of thy people Israel, but is come from a farre country, for thy great names sake, and thy mighty hand and thy stretched

stretched out arme, if they come and pray in this house,
 then heare thou from heaven, even from thy dwelling
 place and doe according to all that the stranger cal-
 leth to thee for, that all people of the earth may know thy
 name and feare thee, as doth thy people Israell, and may
 know that this house which I have built is called by
 thy name. 32.33. He knew the gracious goodnesse
 of his God to be in it selfe so great, so truly infinite,
 that it could not be a whit lessened towards Israell
 how farre soever it were extended towards others,
 as it is extended to all men without exception, *in sen-
 sa diviso*, though not *in sensu composito*, it is thus far
 extended unto all, to the end that they might come
 to the knowledge of the truth, but not extended, not
 communicated to such as love darknesse better then
 light, and falshood then truth. It was then well with
 Israell, when their charity towards others was like
 their heavenly fathers love, without factious partial-
 lity or respect of persons. It was their seeking to in-
 grosse Gods promised blessings unto mankind which
 twice brought that greivous curse upon them, un-
 der which at this day they sigh and groane. Now
 if all the nations on earth had this interest in *Solo-
 mons Temple*, shall we deny any one of what Nation
 soever the like interest in *Abrahams seed*, concerning
 whom the Lord had sworne that in him should all
 the nations of the earth be blessed? Thus much of
 the generall scope or view of this Chap: to retire
 my selfe unto my text, which is as the center or fit-
 test Angle, for taking the exact survey of this long
 and fruitfull field.

4 To give you then a briefe comprehension of the
 principallest

principallest and most fundamentall truths, either directly incident into, or naturall emergent out of it,

First it is taken as granted, by *Solomon* and it is to us a point of faith, that as well the *Calamities* as the *Prosperities of states and kingdomes* are from the *Lord*; It is he that giveth life as well to bodyes politique as to naturall. It is he that woundeth, and it is he that maketh whole.

Secondly, no *Calamity* or wounds of *State* are in their nature incurable, if this remedy be sought in time; they grow incurable only by neglect of the medicines in Gods word prescribed.

Thirdly, the only *Sovereigne* remedy for restoring *states and kingdomes* diseased and wounded by the hand of God unto their perfect health, is prayer and *Supplications to the King of Kings*.

The last must be the *conditions of the prayers*, or *qualification of the Supplicants*, by whom such prayers as may prevaile with God must be made. Vpon this point *Solomon* often toucheth in severall passages of this Chapter.

Such of the *heathens* as were alwayes ready to sacrifice unto their owne right armes for victory in battle, and unto their owne wit in policy, for the sweet fruits of peace, did often observe certaine surplusses of successe, good, or bad, which they could not account to be the naturall issue, either of their industry, or contrivance; and whatsoever fell without the mould of their hopes or feares, was attributed to *fates*, if it were disastrous to *fortune*, or *chance*, if it were good; now whatsoever the *heathens* did ascribe to *fortune*, to *chance* or *fate*, or to any other supposed

supposed guide of nature or intermedling power in humane affaires all these the wise king ascribes wholly unto his God; he is the God of peace, and yet the God that maketh warre, the Lord of hostes, the God of plenty, and yet the God that sendeth scarcity. The God of our health, and life, and yet it is he which punisheth with plague and sicknesses. Nor are we bound only to derive all extraordinary successe, (which the heathen gave to fortune and fate) but ever even the usuall successe of ordinary endevours, (be it good or bad) from his providence. That the heathens did ascribe ordinary successe, (if it were good) unto themselves, (if it were ill) unto their adversaries or opposites, this was their *Atheisme* or *irreligion*. That they ascribed extraordinary calamity, unto fate or chance was their *superstition*. Vnto both these extreames true religion is alike opposite, and for this reason must ascribe all successe ordinary or extraordinary, good or bad, unto him, who is a God as well of wisdom as of power, as well of peace as of warre. The *Egyptian Magicians* were enforced to say of some miracles wrought by *Moses*, *Hic digitus Dei est*, the finger of God is in this. But if we looke on Gods workes, or our owne with the eyes of faith, the point of his hand is more conspicuous, or more full in matters of ordinary passe or in the usuall course of nature, then in some rare miracles. If the sunne should now stand still in its sphere, as in the dayes of *Iosuah* it did, the world would be ready to say this is the hand of God, yet it is more impossible that it should move without Gods power then stand still without it, whilest it stood

stood still it was partaker only of his *power sustentative*, but deprived of his *power motive* or *cooperative*, move it cannot without the cooperation of his *motive power*, nor could it continue moveable, though without motion, for a moment of time, without continuance of his *creative*, and *preserving power*; and thus in the continuance of ordinary success or blessings upon mans endeavours, there is oftentimes a greater concurrence of *divine communicative power*, then is requir'd unto success extraordinary. For the mere subtraction of his *visuall cooperation* or *efficiency* from us, or from such as oppose us, makes the success of the one, or other to be extraordinary, and yet so blind and stupid are we for the most part, that we take small notice of his ordinary presence by his *wisdom*, *power*, and *providence*, without some interpositions of extraordinary success, unexpected occurrences, or interruption of the ordinary course of time, and nature,

Did the body of the sunne alway move beyond her *Horizon*, in such difference from it, as to leaue no evident distinction betweene light and darknesse, we should hardly know, how much our eyes are beholding to it for the use of its light: many happily will be perswaded, that the light of their eyes were sufficient to see withall: God who is the light and life of the world, by whose participation the best faculties of men performe their proper functions, (as the eye doth its function by the bodily light of the Sunne) is in his nature invisible; and hence it is, that few conceive what intire dependance they have on him in all their actions, and consultations, un-

lesse it please him sometimes to withdraw his guidance or assistance from him; nor need wee to deny, or question the proper efficacy of any visible or second causes, albeit we ascribe all successe, as well ordinary as extraordinary, good or bad, unto the same God. The matter of most soueraigne bodily medicines is oftimes gathered from the patients gardens: the Phisition infuseth no new quality, or hidden virtue into the simples, or ingredients, yet, inasmuch as he tempers and compounds them, and appoints in what measure and season his receipt shoud be taken, the recovery of health (though wrought by the efficacy of the medicine) is wholly ascrib'd to the Phisitians skill, not shared betwixt it, and the naturall qualities of the medicine. Admit of a thousand fighting men, no one mans strength or courage were abated before the day of battle, yet if every one then might be permitted to fight (as we say) on his owne head, to come on, and off, at his owne likeing, the multiplication of their severall strength, without a guiding or directing power, might harme themselves, more then their enemies, so that we might truly say, that albeit our army consists of common souldiers, as well as of Commanders, yet the strength of an Army consists not in the strength of limbes, but in the skill and moderation of their Commanders, and in the observance of good orders and discipline. Now beside the especiall dependance which every particular creature hath on the Creators power, in all his motions, attempts or actions, which is such, as no ingredient in any medicine hath on the Phisition; such

as no souldier hath on his Commander; the whole host of creatures, whether sublunary or Celestiall, whether reasonable or reasonlesse, whether animate or without life, is more subordinate to the direction and guidance of the Divine wisdom and providence, then any inferiour can be, to his lawfull, most powerfull, and most esteem'd superiour. Though God doth not alwayes worke alone, but every creature workes in him, and by him in its kind, yet he alone apoints the *time*, the *place*, and *oportunity* of their workings, he alone apoints the *issue*, which they finally bring forth, he alone doth limit the *number of cworking causes* or of *agents conspiring* for the effecting of the end designed by his providence, whence, though in the greatest atchievements joyntly undertaken by man, every man might know his owne and every others strength, his owne and every others projects, which are confederats or coworkers with him, though every one could know all the preparation, which they severally, or joyntly make, what the determinate force, or efficacy of every instrumentall cause, whose help they use; yet is it never possible, for them to know what other causes or agents the wisdom of God may designe either to hinder them, or to further their enemies in their counterplots. So that all prosperity or calamity of any nation, visibily inflicted by secondary instruments, or agents, is justly ascribed unto the wisdom, justice and providence of God. *Can a bird fall in a snare (saith the Prophet Amos cap. 3. v. 5.) upon the earth where no ginne is for him? or shall there bee evill in the city, and the Lord hath not done it? Men*

he supposeth are as unwilling to be overtaken with the evill here meant, with *malum pœna*, with calamity or disaster, as *birds* are to be caught in a snare. Calamity then is the snare whereinto men by Gods appointment fall, and their owne projects and devices are the strings which draw this net upon them, when these are contrary to the Councell of the Lord, and if there be no evill of calamity, or disaster in any city, which is not the Lords doing, then certainly, the good which is contrary to this evill, all the safety, welfare, and prosperity of any nation, is from the Lord, is the worke of his hande.

Ignorance, or want of beleife of this point, was one speciall cause of the miseries which befell the Christian Nations, by the inundation of the Gothes and Vandalls, and other barbarous people, so a sweet and learned writer of thole times complaines, *Si quando enim nobis prosperi aliquid præter spem nostram & meritum, Deus tribuit, alius ascribit hoc fortuna, alius eventui, alius ordinationi ducum, alius consilio alius magistro, alius patrocínio, nullus Deo; & miramur si nobis cœlestis manus non præstet, cui quicquid præstiterit derogamus.* If God at any time give prosperous successe to our proceedings beyond our hope and merit, on ascribes this to fortune, another to good hope or chance, none to God. We may conclude this point with the Psalmists testimony, *Except the Lord build the house, they labour in vaine that build it. Except the Lord keepe the City the watchman waketh but in vaine,* Psal. 127. 1. We shall no way pervert his words, if we thus invert or extend their sence. Except the Lord be purposed to ruinate the house, they labour
in

in vaine that seeke to ruinate it, except the Lord delivers up the city into their hands, they that beseige it, beseige it in vaine, and if all endeavours without his *ratification* of them be vaine, then it is he that doth all in all; it is he, not the aire, elements, or hoste of heaven, that bringeth scarcity, famine, or pestilence upon the land, it is he, not the enemy, which wounds, or weakens any state or kingdome.

But if all calamity be inflicted by his hand, who can take off what he hath laid on, who can heale where the great Physitian himselfe hath wounded? But the question is not, what man can doe when any calamity befalls him, but rather what he which can doe all things, will have man to doe for himselfe. Now it is not his will that we should in this case sit downe and doe nothing. The ascribing of all the successe of our labours unto him, doth teach us only to abandon all reliance upon our owne endeavours or consultations, not the consultations or endeavours themselves; It should be the first and last of all our endeavours, carefully to consecrate all our consultations and enterprises unto him who alone is able to give a blessing unto them. It is most true, all our *strength* is but *weaknesse* in respect of him, yet true with this exception, unlesse we rely upon *his strength*; It is true, *mans wisdom* is but *folly*, and yet true againe, that our *wisdom* becomes more then *mans wisdom* by relying upon his *wisdom*, with the strength of our hearts and affections; Now for the strengthening of our reliance upon his wisdom, strength, and providence, and for consecrating our endeavours aright, two things are re-

quired; 1. *the right information of our understanding in point of Doctrine, 2. sincerity of practise, answerable to the right information of our understanding.* The first and generall part of Doctrine is the second point proposed, *that noe calamity or wound in state, though inflicted by the immediate hand of God, is altogether incurable, if the remedy be sought in time.* This point of Doctrine is grounded upon another speciall principle of faith, to wit, that *our gracious God in his severest punishments is a most just judge,* he doth not immediatly delight in the exercises of punitive justice, as he doth in the exercises of justice, mercies, and loving kindneses. He bestowes his blessings of prosperity freely, and for his owne names sake, not for our sakes or deservings. He never plagueth any nation meerly for his owne names sake, or of his owne accord, but as provoked by their ill deservings. *Deus non prius est ultor quam homo peccator.* God never proceeds to revenge, before man hath done him manifest wrong. *Pena semper sequitur culpam,* Punishment never hath precedency of offences, but alwayes followest them, and for the most part in great distance. This truth or principle of faith is expressly supposed by the wise King in this Chap. v. 24. *and if thy people Israel be put to the worse before their enemy, because they have sinned against thee.* This inferres that they should not be punished with so much as losse of victory; or defeat unlessse they had first sinned against their God, and againe v. 26. *when the heaven is shut up, and there is no raine, because they have sinned against thee.* This reacheth us the truth of that which an ancient father hath

hath, *nos mutamus naturam rerum*, we exchange the nature of the creature, and divert the sweet influence of heaven from our selves by changing from better to worse, and by our turning from God. *Quid ergo de pœnarum acerbitate quarimur, unusquisq; nostrum ipse se punit.* They are the expostulation of *Salvian*, with the Christians of his time, which had beene often overcome, and long prest by barbarous and hereticall nations. But why doe we complaine that our punishment is bitter and grievous, seeing every one of us doth punish himselfe? But here happily some will make that objection against the former point, which *Salvian* makes against himselfe by way of prevention, if all punishment or calamity be from God, how are we said to punish our selues? His answer is very satisfactory, *Vtrumq; verum est, a deo quippe punimur, sed ipsi facimus ut puniamur* Lib. 8. Num. 264. Both are true, we are punished by God, but tis our owne doing, that we are punished. The manner and order by which mankind fall into extreame of punishment, whether temporall or everlasting, that he collects out of that saying of the Prophet *Esay. Chap. 50. v. 11.*

This good father albeit he lived in the miserable times, wherein the visible feature of Christs Church and of Christendome was much defaced by the wounds and scars which had beene given by barbarous hands, yet was herein happy, that he might freely avouch the unspeakable mercies of God, and extend his unfeigned love to all, (even to those which perished in their finnes) without censure of heresie or persecution, by men of his owne profession

Lib. 4.
num. 107.

profession; It was no scruple to his tender conscience to averre, nor was the often averring it any imputation unto him for many generations, that *God did punish us, invit us, against his will*, but he was willing to heale the wounds which he had made, that men did *constraine him* to continue, or increase his plagues, when he was otherwise ready to take off his punishing hand.

But some in latter yeares question (and would to God they did but question) whether *punitive iustice* be as direct an effect of Gods primary will, or as primarily intended by him in respect of some men, as the exercise of bounty and mercy toward others. But if this Doctrine were positively determined, the calamities which befall most states and kingdomes would be more incurable, and all endeavours of reformation lesse available, then is behoofetull for them to beleve they are. Howbeit some passages of sacred writ there be, which either naturally run, or have beene drawne this way, as if *punitive iustice* were the marke or ayme of meanes offered by God, for so that place and the *Apostle Rom. 1. 20. The invisible things of him from the creation of the world are cleerly seene, to the intent that they should be without excuse*. But this expression of the originall is worthily corrected by the latter English. *God did manifest himselfe in his works so faire, that they are without excuse*. And though the speech be for its forme indifferent, or æquipendent, yet the matter doth necessarily sway it from the former to this latter sense. For if God had manifested himselfe unto them them to no other intent ^{then} that they might be without excuse,

excuse, they had a better excuse in readinesse then any of the reprobate or damned shall finde, at the day of Iudgement. None of them shall be then able to deny either the receipt of a talent, or the receipt of it to some better intent or end, then to leave them without excuse. They are therefore without excuse because they have *hid their talents*, and doe not employ them to the use or end intended by their master. But more particularly the calamities or plagues which befell the Iewish nation may seeme incurable from the words of our Saviour *Mat. 23. 34. 35.* Behold I send unto you Prophets and wise men and scribes, and some of them ye shall kill and crucify, and some of them ye shall scourge in the Synagogues, and persecute from City to City: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abell, unto the blood of Zacharias sonne of Barachias, whom yee slew betweene the Temple and the Altar. Did the wisdom of God then send Prophets and wisemen unto their forefathers, or did he come to this generation in person himselfe, to this intent, or end, that all the righteous blood which had beene shed upon the earth, might be required of them? For thus interpreting this place the originall phrase affords a pretence, somewhat fayrer then can be brought for the former Interpretation of S. Paul, *Vt super vos veniat*: yet every novice in Grammat knowes that the preposition *ut*, or Greeke *ἵνα* doth not alwaies denote the *Finall cause*, it oft times imports the *Course* or *issue*, not the *end* or *intent* *τὸ τέλος* not *τὸ τέλος* so saith our Saviour *Ioh. 17. 3.* This is life eternall that they might know thee the

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only,

only true God, and Iesus Christ whom thou hast sent, *Vt te cognoscant*, this is no more then if he had said *te cognoscere*, to know thee to be the only God, and Iesus Christ whom thou hast sent, is life eternall. Give these words of our Saviour in the 7th of S. Iohn leave to interpret his forecited words *Mat. 23.* and their meaning will be in plaine English thus much and no more, some of them you will crucify, and some of them you will scourge, and persecute so long, untill the blood of all the righteous, shed upon the earth will come upon you. The true reason why the blood of Gods Prophets was to be required of this generation was because God had continually sent them unto them from time to time, out of his mercy and compassion, that they might be healed: So saith the Scripture, 2. Chron. 36. 15. *And the Lord God of their fathers sent to them by his messengers rising up betimes and sending, because he had compassion on his people and on his dwelling place. But they mocked the messengers of God, and despised his word, and misused his Prophets, untill the wrath of the Lord rose against his people, untill there was no remedy. That which made their calamities remediable, or as the originall hath it incurable, was their continuall mocking or despising the messengers of their peace, which God from time to time had sent to heale them: So that all the calamity which ensued was not the end intended by God in sending his messengers unto them, but the issue of their mocking & despising both Physitions and Medicines. They are the cause of their incurable wounds, yet was it God that did inflict them, for so it followeth*

loweth v. 17. 18. Therefore he brought upon them the King of the Caldeans, who slew their young men in the house of their Sanctuary, and had no compassion upon young man, maiden, or old man, or him that stooped for age. He gave them all into his hand; and all the vessels of the house of God, great and small, and the treasures of the house of the Lord and the treasures of the King and his Princes. All these he brought to Babilon, and they burnt the house of the Lord and brake downe the wals of Ierusalem; and burnt all the pallaces thereof with fire, and destroyed all the goodly vessels thereof.

All this masse of misery fell upon the people of God, for whose prosperity Solomon here prayes; all the desolation here mentioned light on this house which he now consecrates to be the house of prayer. All this and more became inevitable in the issue, but so it was not from the time that Ieremy began to prophecy, to foretell, and forethreaten it by expresse revelation from the Lord of heaven. One speciall meanes by which this misery became inevitable, was that erroneous opinion or conceit wherewith most of this people were possessed, to wit that their calamity or prosperity was fatall; that all things were so predetermined by God; that nothing could fall out otherwise then it did; that every thing was absolutely necessary, in respect of Gods decree. This was the symptome of their incurable disease, for whole cure Ieremy was sent to the potters house there to receive that instruction from the Lord, of which we read Chap. 18. The exact point of time wherein their disease (whether in whole or part) became inevitable, wee leave with all

reverence unto him who hath reserv'd the knowledge of times and seasons (as a speciall prerogative of his power) unto himselfe. *Act. 1. 7.* Yet thus much he hath revealed unto us, that every part of this calamity did not become inevitable at one and the same time: the state of prince and people became more dangerous then it had beene, (as it were a disease recovering strength from a relapse) by their shuffling with God, after they had made a covenant with him, for freeing their servants according to the tenour of his law in that case provided. This breach of covenant *Jeremy* foretels in thundring tearmes, would prove the cause of greater calamity then he before had threatned, *And yee were now turned and had done right in my sight in proclaiming liberty every one to his neighbour. But yee turned and polluted my name, and caused every man his servant, and his handmaid, whom yee had set at liberty at their pleasures, to returne, and brought them into subiection to be unto them for servants and handmaids. Therefore (saith the Lord) because yee have not hearkned unto me in proclaiming liberty every one to his brother and to neighbour, behold I proclaime a liberty to you, saith the Lord, to the sword, pestilence and famine, and I will make you to be removed unto all the kingdomes of the earth. *Jerem. 34. v. 15. 16. 17. and v. 21. 22.* And *Zedechiah King of Iudah* and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the King of *Babylons* armie, which are gone up from you. Behold I will command, (saith the Lord) and cause them to returne to this city, and they shall fight against it and take*

take it and burne it with fire, and I will make the city of Iudah a desolation without an inhabitant. Yet was not this sentence, though thus uttered with indignation, as yet altogether unchangeable, much lesse was this peoples safety *peremptorily decreed by God*, as their false Prophets misperswaded them. This error concerning the tenour of Gods decree or covenant being planted in them, the Egyptians expedition against the *Caldean* armie for *Ierusalems* succour might with faire applause be pretended, as a meane ordained by God for effecting their safety. To quell this their vaine confidence in the strength of Egypt the Prophet reavoucheth his former message with some additions, *Ier. 37. 7. 8. 9.* *This saith the Lord God of Israel, thus shall ye say to the King of Iudah that sent you unto me to enquire of me. Behold Pharaohs army which is come forth to helpe you, shall returne to Egypt into their own land, and the Caldeans shall come againe and fight against the city, and take it and burne it with fire, thus saith the Lord, deceive not your selves saying the Caldeans shall surely depart from us, for they shall not depart. For though yee had smitten the whole armie of Caldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent and burne this city with fire.*

Yet was not the event here foretold at this time altogether inevitable, but *inevitable only upon their refusall to obey the Prophets counsell*, for after this time the same Prophet shews King *Zedechiah* a way or meane ordained by God, which if he had followed a great part of this calamity so *peremptorily*

denounced

denounced might have beene avoided *Ierem. 38. 17.* Then said *Ieremiah* unto *Zedechiah*, thus saith the Lord God of *Israel*, if thou wilt assuredly goe forth unto the King of *Babylon*, then thy soule shall live, and this city shall not be burnt with fire, and thou shalt live and thine house. But if thou wilt not goe forth to the King of *Babylons* Princes, then shall this city be given into the hands of the *Caldeans* and they shall burne it with fire, and thou shalt not escape out of their hands. This was the last warning which he was to expect from God, by his Prophet, for his peace. But not hearkning unto his voice, whilst it was called to day, but seeking to escape the Iudgements denounced by flight, he inevitably brought them upon himselfe, upon his Princes, upon the temple, in a greater measure, especially as they concerned himselfe and his house, then they had beene threatned. When the *Caldean* Princes entred the city, *Zedechiah* and the men of warre fled out of the city by night, but the *Caldeans* hoste pursued after them, and overtooke *Zedechiah* in the desert of *Iericho* and brought him to *Nebuchadnezar* King of *Babell*, unto *Riblah* where he slew the sons of *Zedechiah* before his eies, and all the nobles of *Judah*, (a lamentable farewell to the sence of sight and liberty) for immediatly after he put out *Zedechiahs* eyes, and put him in chaines, to cary him to *Babylon. v. 7.* Thus have you heard how *Ierusalem* and *Judah* came to a lamentable & tragickall end by diseases in their nature not incurable, but made such by their own wilfulnesse, in not hearkning to the voice of Gods Prophets. Did then the wisdōe of God who out of compassion sent his Prophets

phets unto them, whilst the first temple stood come in person himselfe to increase the misery of that generation, with whom he conversed here on earth, or to destroy the second temple with a more fearefull destruction then had befallen the first? That this generation became a prey in the issue to the Roman vultures, was not from want of good will in him to gather them, but from their unwillingnesse to be gathered under his wings; witnesse himselfe *Mat. 23. 37. Ierusalem, Ierusalem &c.* But did he speake this as God or as man? a captious question. What if I should say that it was *vox humana* and yet *vox Dei*, the voice of God uttered by man, the very personall voice of the sonne of God, as S. Luke testifies, *He spake as never man spake*, and was so affected towards *Ierusalem* as never man was affected. The Prophet *Jeremy* after he had seene that tragedy really acted which he had represented in words, did wish his head had beene a fountaine of teares that hee might weepe day and night, for the slain of his people. The wisdom and sonne of God became a more sorrowfull spectatour of a second tragedy of *Ierusalem*, not as yet within forty yeares probability to be acted: when he came neare saith S. Luke 19. 41. he beheld the city and wept for it, saying, *Oh if thou had'st even knowne at the least in this day those things which belong unto thy peace, but now are they hid from thine eyes.* These his teares though he wept as man, were a visible expression of his divine inexpressible love toward *Ierusalem* and her inhabitants, after they had deserved this ill at his hands stiffly bent to deserve much worse. As yet it was called

led to day, but this was a criticall day, and full of danger, howbeit *Ieruselems* sin was not sealed up untill the signe of the Prophet *Ionas* was expired. After his Resurrection from the dead *Ierusalem* had yet forty dayes for repentance, as *Nineveh* had (for so long our Saviour remained here on earth) but *Ieruselems* Children not repenting within that time, as *Nineveh* did, their estate became as desperate as their murmuring fore-Fathers had been in the wildernes, they were to wander forty yeares in the wildernesse before any of them could enter into the land of promise; and as many as were about twenty yeares being cut off by oaths from all hopes or possibilities of entring in at all. This generation, whom our Saviour here forwarnes, were to continue in it forty yeares, which being expired, they and their Children haue beene exterminated and banished from it for almost forty times forty yeares. During the forty yeares wherein they were permitted to remaine in it their estate was no lesse miserable then their fore-Fathers had beene in the wildernesse. There dyed in the wildernesse almost six hundred thousand men; of this latter generation well nigh twice as many within the same compasse of time did die more miserably, *Ierusalem* being first made their prison, afterwards their grave, first an heape of carkasses, and then a heape of stones. Now seeing, as our Apostle, saith these *Iewes* did not stumble to the end that they should fall, but rather that by their fall salvation might come unto the *Gentiles*, let us beseech our gracious God, that from *Ieruselems* ruine we may in time *and whilst it is called to day,*
seeke

seeke the edification of his Church and King-
dome. Roote out, good Lord we beseech thee, all
Jewish affections and *Jewish opinions* out of the hearts
of thy people, that so our prayers and supplications
for the prosperity of thine inheritance and thine
Anointed, may be ever acceptable in thy
sight, O Lord our strength, and
our Redeemer. AMEN.



D

THE



THE
SECOND SERMON
VPON

2. CHRON. 6. 39. 40.



Concerning the second generall proposed, two points there be which require discussion or declaration; The first, whether this petition which *Solomon* here preferreth to the King of Kings, were granted according to his desires.

The second, how farre the grant made to him, or how farre the practices or experiments answerable to his petition, during the time that this temple stood, may concerneus, or the times wherein we

live. That *Solomons* petition was fully granted, first the equity of the matter contained in it may persuade us; for hee requests nothing at Gods hands which is for substance altogether new; nothing but that, which out of his free mercy and bounty he had granted unto his people before, though not supplicated unto in such a solemne manner, as *Solomon* now useth and prescribes as a patterne for others to use. When *Israel* was in his infancy, not able to speake the language of *Canaan*, much lesse to frame his petitions according to the stile and forme of the Sanctuary, the God of his father did understand his cry, and was alwaies ready to give him a better answer then he could desire. *The cry of the children of Israel* (saith God) *is come unto me, and I have also seene the oppression wherewith the Egyptians oppresse them. Exod. 3. 9.* Might they have spoken for themselves, the utmost of their request had beene only for some ease or mitigation of their present servitude and grievance; but God (so gracious is he) sends them full deliverance, and of slaves makes them a free state, a royall nation. Vpon the sight of *Pharaohs* hoste pursuing them, after they had been set free, the extremity of feare makes them desirous rather to returne unto their wonted thraldome, then to hazard their lives for attaining that liberty, whereunto God by *Moses* had called them. Whilst thus affected, *they cry unto the Lord, and he heares their cry*, although it were mingled with murmurings against *Moses. Exod. 14. v. 10. 11.* True it is that *Moses* prayed, whilst they murmured; but God was more ready to heare, then *Moses* to pray: and therefore

fore he saith v. 15 *wherefore cryest thou unto me; speak unto the children of Israel that they goe forward.* But for a master to redeeme his owne servants from foraigne oppression is not so strange, or out of course. Did God then at the prayer or instance of his servants, heale his people whom he himselfe had wounded? *When the people complained, it displeased the Lord, and the Lord heard it, and his anger was kindled and the fire of the Lord burnt amongst them, and consumed them that were in the utmost parts of the campe. Numb. 11. 1.* The disease was acute and made quicke dispatch, the medicine was as swift and speedy; *Then the people cried unto Moses, and when Moses prayed unto the Lord, the fire was quenched. v. 2.* One branch of Solomons petition is, that when Israel should goe forth to battaile against their enemies by the way which he should send them, that he would then heare their prayers and supplications, and iudge their cause. A lively pledge of Gods favour answerable to this branch of the petition, and of the immediate dependance which successe in battaile hath on faithfull prayers, we have in that story *Exod. 17. v. 9. 10.* when Iosuah was sent by Moses appointment to fight with Amalek, It came to passe when Moses held up his hand, that Israel prevailed, and when he let downe his hand Amalek prevailed. Another branch of Solomons petition in this place, is v. 24. *That when Israel should be put to the worst before their enemies, that God would be mercifull unto their sinne, when they should turne againe and confesse his name and pray.* This was Israels case in the siege of Ai, Iosuah 17. v. 7. 8. Iosuah upon the sight of this

wound flies for succour to that medicine which *Solomon* happily from his practice prescribes; *For he rent his clothes, and fell on his face to the earth before the Arke of the Lord, and cried, alas! O Lord what shall I say when Israel turneth their backe before their enemies!* God heares his prayer, before he was willing to make an end of praying, *Get thee up, wherefore liest thou thus upon thy face?* and instructs him for restoring *Israel* to his wonted estate and condition, by recompencing the way of the wicked upon his owne head. First he makes *Achan* confesse his sinne, and give glory unto God, and so removes the sinne from *Israel* by execution of iustice, which in like case is equivalent to prayer, at least a necessary condition of succesfull prayers for the publike weale and safety of kingdomes.

2 If after *Iosua's* death we were to give a generall title to the sacred history of ensuing times, for almost foure hundred yeares, or make an Epitome of the booke of Iudges, it could not be more briefe then this, *Israel sinnes and is given up into the hands of the oppressor; Israel cries unto the Lord, and he sends him a Iudge and a deliverer:* And yet, as the sacred penman of that story observes, *Israels* repentance alwaies died with the Iudge which God did send them, and could not be revived againe but by renewing of affliction. One and the same affliction was commonly the effect of *Israels* sinne, and the meanes of *Israels* repentance; his sinne was the efficient and repentance the snall cause of their oppression. And so gracious was God towards them, so ready alwaies to heare their prayers, that he seemed not

to punish them so much for sins past, as to continue his punishment untill they repented. Among other calamities of estate whose cure or remedy *Solomon* here seekes, the plague of pestilence is one, *v. 28.* with this the land was grievously smitten, even from *Dan* to *Beer sheba*, in his Father *Dauids* daies, by the immediate hand of God, and in particular for his Fathers sinne in numbring the people. Yet when *David* confessed his sinne, and thus prayed, *Behold I have sinned, yea I have done wickedly, but these sheepe what have they done? Let thine hand I pray thee be against mee and against my Fathers house, v. 17.* the Lord was appeased towards the land, and the Plague ceased from *Israel*. So ready was God alwaies to heare the prayers of this people, when they turned unto him, before this Temple was built.

The summe then of *Solomons* petition is, that the Lord would be pleased to give his people some particular or new assurance, for continuing his wonted mercies or blessings unto them; & that this house which he had built, might be as a publique Court of audience, a place wherein it might be free for every man, and for all *Israel*, to exhibite the petitions of his heart to his God, and to receiue answer from him. And so we may obserue, that from this time forward the consecration of this house, and the solemnity which *Solomon* here used, did come into the style and forme of this peoples prayers, made as it were an additionall to the Covenanat with *Abraham*, *Isaac*, and *Iacob*. But what expresse prooffe have we, that *Solomons* owne prayers at this time, for

for these prerogatives of this house were heard? This fully appears from the subsequent miracle, where-with this petition was signed as with the immediate hand of God, 2. *Ch. 7. 1. 2.* Now when Solomon had made an end of praying, the fire came downe from heaven, and consumed the burnt offering, and the sacrifices, and the glory of the Lord filled the house: and the priests could not enter into the house of the Lord, because the glory of the Lord had filled the house. This kinde of answer by fire was alwayes most satisfactory to the busines or proceedings that were or might be in question; by this answer God did determine the controversies betweene *Elias & Baals Priests*; by the like effect of fire from heaven (consuming the fat of the sacrifice) the calling of Aaron to the Priesthood, by Gods immediate appointment, not by man, was put out of question. And so was the consecration of the Sonne of God to his everlasting Priesthood, confirmed by the visible apparition of the Holy Ghost in tongues of fire, which was the accomplishment of both the former miraculous apparitions from heaven, the one at the consecration of *Aaron*, the other at the consecration of this materiall Temple.

3 But admitting every branch of *Solomons* petition was on Gods part fully granted; yet will it be demanded, whether the practise did pursue the grant, or what remarkable successe or issue the practise found? To both parts of this demand, two or three instances, which are upon sacred record, will suffice. The first from the practise of good *Iehosaphat*, in that strange exigēce or extremity of danger, whereunto the Kingdōe of *Iudah* was brought in his
 days,

dayes, by the malitious confederacie of *Moab, Ammō,*
and Mount Seir. As was the danger, so was this
 good Kings feare exceeding greate; and the greater
 it was, the better motiue he had to pray more hear-
 tily, according to that patterne which *Solomon* pre-
 scribes *2.Chron.20.5.&c.* And *Iehosaphat* stood in
 the Congregation of *Judah* and *Ierusalem*, in the house
 of the Lord, before the new Court, and said, O Lord
 God of our Fathers, art not thou God in heaven, and
 rulest not thou over all the Kingdomes of the heathen?
 And in thine hand is there not power and might, so
 that none is able to withstand thee? Art not thou our
 God who didst drive out the inhabitants of this land
 before thy people *Israel*, and gavest it the seed of *Abra-*
ham thy friend for ever? And they dwelt therein, and
 have built thee a Sanctuary therein for thy name, say-
 ing, if when evill commeth upon us, as the sword,
 iudgement, or pestilence, or famine, we stand before
 this house and in thy presence, (for thy name is in this
 house) & cry unto thee in our affliction, that thou wilt
 heare and help &c. As the forme of his prayer was
 peculiar, such as was not used before this house was
 built, so the successe was extraordinary, and such as
 this people had never tasted before, unles it were in
 the destruction of *Pharaoh*, & his mighty army. The
 victory which *Gedeon* had over the *Midianites* was
 miraculous, in respect of their multitude which was
 vanquished, and of their paucity which vanquished
 them: yet in that miraculous deliverance, there was
 the sword of the Lord & the sword of *Gedeon*. They
 fought for victory, but in this mighty discomfiture
 of 3 nations more potent then *Midian*, which had

combined for the overthrow of *Iudah*, there was only the arme of the Lord; the use of mans sword, or arme of flesh, is utterly prohibited by the Prophet *Iahaziel* v. 17. *Ye shall not need to fight in this battell, set your selves, stand ye still & see the salvatio of the Lord with you.* All that *Iehosaphats* royall presence or person did undertake or performe, for the accomplishment of this victory promised, was, to exhort his people, not to bee valiant in fight, but to put their confidence in the Lord of Hostes. v. 20. *They rose early in the morning, and went forth into the wilderness of Tekoah: And as they went forth, Iehosaphat stood and said, Heare me O Iudah, and the inhabitants of Hierusalem, believe in the Lord your God, so shall you be established, believe his Prophets, so shall ye prosper.* And so they did. For this victory was more compleat and more beneficiall to the King, and people, then any victory which *David* had gotten over the enemies of God, though purchased with his peoples blood. For as it is v. 25. *When Iehosaphat and his people came to take away the spoyle of them, they found amongst them in abundance, both riches with the dead bodies, and precious jewels (which they stript off for themselves) more then they could carry away, and they were three daies in gathering of the spoyle, it was so much.* For the Lord mighty in battell had turned the strength and weapons of death and war, which these confederates had prepared against *Iudah*, upon themselves. The most remarkeable circumstance, in this sacred story, was that the coales and fire of that fatall dissention which brought universall destruction upon these three armies, did then begin

begin to kindle, when the men of *Judah*, and *Hierusalem* began to praise the Lord with sweet harmony, as well of heart and spirit, as of voice v. 23. When they began to sing, and praise, the Lord set ambushments against the children of *Ammon*, and *Moab*, and *Mount Seir*, which were come against *Judah*, and they were smitten. For the children of *Ammon*, and *Moab* stood up against the inhabitants of *mount Seir*, utterly to destroy, and slay them, and when they had made an end of the inhabitants of *Mount Seir*, every one helped to destroy another. Such power there is in the songs of the Sanctuary, when they are rightly set by the Priest, and taken up by unanimous consent of prince, and people, united in heart, with the feare of God, and with loving affection one towards another, and towards Gods Church. Here was more then an accomplishment of that branch of *Solomons* petition in this Chapter. v. 34. They went out indeed unto their enemies, & by the way which God had appointed them, but the way which he had now appointed them was not to fight with them, but to believe in him, who can save us, as well with a few, as with many; & can maintaine the cause of his people, as well without the industry or endeavours of man, as with them. And for this cause *Iehosaphat*, and his people did praise him with like confidence, for the assurance which he had given them by his Prophet of future victory, as if it had beene already gotten.

A victory, or defeate of the enemy without the active endeavours of men, fully parallell to this we have in the 2. of *Kings* c. 19. v. 15. to wit, the great discomfiture of *Senacheribs* army, which had for a

long time besieged Hierusalem. Such was the successe of *Hezekiah's* prayers, which were conceived in that forme which *Solomon* here prescribes, and uttered in this house, which he now consecrates. And *Hezekiah* prayed before the Lord, and said, O Lord God of Israel, which dwellest betweene the Cherubins, thou art the God, even thou alone, of all the kingdomes of the earth, thou hast made heaven and earth, Lord bow downe thine eare, and heare. Open Lord thine eyes, and see, and heare the words of *Senacherib*, which hath sent him to reprove the living God. v. 15. 16. To this petition he receiveth this answer v. 32. Thus saith the Lord, concerning the King of Assyria, he shall not come into this city, nor shoot an Arrow there, nor come before it with shield, nor cast a banke against it. By the way that he came, the same shall he returne, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine owne sake, and for my servant *Dauids* sake. The like joyfull deliverance was obtained by the prayers of *Elisba* in that streight siege of *Samaria*, and the famine, where-with the city was so grievously pinched, was suddenly turned into such plenty, that whereas an Asses head had beene sold one day for 40 peeces of silver, the morrow after, two measures of Barley, and a measure of wheate flowre, was sold for a shekell. 2. Kings 6. 25. & 7. 18. Heaven, we reade was shut up for three yeares in *Elisas*'s time, the earth was chapped, and the land of Israel wounded with famine, for want of raine. Heaven is opened againe by *Elias* his prayer, and the land refreshed, 1. Kings 17. 1. 18. 45. So that there is not one branch of *Solomons*

solomons petition, which the Lord did not really accomplish, when this people prayed unto him, as *Solomon* prescribes them.

Through want of such prayers as *Solomon* here makes, or, at least, for want of that faith, by which the prayers of *Iehosaphat*, *Hezekias* and the *Prophets* were conceived, *Iehoiakim*, *Zedekiah* &c. found no such successe, or deliverance in their distresse, as these two godly Princes had done.

But some men, the better they believe these sacred stories, concerning the infallible successe of the Kings of *Iudah's* godly prayers; The more prone they will be to question in what cases, how farre, or whether at all, the undoubted grant of *Solomons* petition may any way concerne us, or the times wherein we live.

The question may seeme more pertinent, or rather, the second generall point proposed by us, may seeme more questionable, or, (more then questionable) altogether impertinent; because, most of these victories, or deliverances, which *Iudah*, or *Israel* obtained by prayers, were miraculous; such as farre exceed the force of naturall causes, or meanes ordinary, and which are without the reach, or contrivance of policy. And what assurance then can wee have, that our prayers shall bee answered with like successe, unlesse we may believe, or hope, that even our prayers or supplications may procure true miracles: but miracles have altogether, or for the most part, ceased for these later times; in which, for this reason, that song of the *Psalmist* might be more fitly taken up, than the practise of *Solomon*, or the

Kings of Iudah; We have heard with our eares, & our fathers have declared unto us the noble workes, which thou didst in their daies, & in the old time before the.

Thus to complaine of the times wherein wee live, in respect of former, all of us are by nature too prone; and this pronenesse is one speciall meanes, by which the fervency of better spirits devotion is so much dampned: yet *Solomon* hath told us, that we are but foolish inquisitors; And if but foolish inquisitors, then certainly no competent judges in this case.

To say, that these times are not more corrupt then former, were to flatter them; enough to convince us of being time-servers; yet to complaine of them, or to lament them, as men doe which have no hope, or assurance in Gods promises, were to accuse God; a spice of infidelity. Certainly, there is no fault in the times, or in the places, wherein we live, but such as we our selves respectively infuse into them, some by wickednesse of life, others by impious or ungodly opinions.

Let us then so use our freedome in speaking the truth of the times wherein we live, that we doe not slander the eternall dispenser of times, and seasons; that we cast no aspersions upon his fatherly care and providence. God hath not forgotten to be as good, and gracious unto our times, as he hath beene unto former ages; but we have forgotten to bee thankfull unto him; we either are distrustfull of our selves, or, for the most part, teach others to distrust the extent of his goodnesse, whose certaine believe must bee the roote of prayers as well for blessings spirituall,

as temporall.

There is no speedier way, or shorter cut unto Gods curse, or vengeance, then by distrusting his goodnesse towards our selves, or by denying the fruites of it unto others.

But to the *Quere* proposed, How farre the grant of *Solomons* petition may concerne our selves, or the times wherein we live, the answere is ready; Our present interest in that grant, our assurance in Gods promises for blessings temporall *to that people* may be as great, our deliverance from dangers imminent, and unavoidable to the apprehension of man, may be as certaine and infallible as theirs was; albeit God doth not in particular promise succour, or worke our safety by the same, and like meanes as he did theirs.

Admit then it were an Article of our Creed (as it is not) that miracles in these later times haue ceased, may not upon any exigence be expected, that to seeke after such signes, and wonders, as were given then, were a tempting of God, as in truth it is no better; yet all this ought not to weaken our assurance, that the issue of our prayers (so they be as faithfull as theirs were) shalbe as ioyfull to our selves, as beneficiall to the state and kingdome, as *Iehosaphats* and *Hezekiahs* prayers were. Gods goodnesse towards us, his providence over us is still the same; and our beleife of this his goodnesse, if in us it be true, and sound, 'tis the same it was in them; so will the issue be the same, either in kinde, or by *equivallency*. Whether the like issue or successe be wrought by meanes ordinary, or extraordinary, is

is meerly accidentall to the certaine of it ; Not to embrace the workes of his wisdom with as thankful hearts, as *Israel* did the workes of his power, would be childish and pettish.

Hopes of successe, whether by meanes ordinary or miraculous, must in all ages be grounded upon the same article of faith, but not at all times upon the same branch of the same article. It is he that made us, which only can preserve us, and whiles we profess that it is hee that made us and not wee our selves, that he is the maker of all things visible, & invisible, we include as much as the Apostle saith, & somewhat more then he expresseth in these words, *In him we move, live, and have our being*, which containeth the three speciall branches of Gods power.

Miracles, properly so called, consist in some extraordinary manifestation of Gods power, either adding somewhat unto, or subtracting somewhat from the ordinary efficacy of instrumentall causes, or observable course of nature. All miracles may be reduced to such manifestation either of Gods creative, or his conservative, or cooperative power.

Sampsons strength, or achievements were truly miraculous, and did suppose an addition of force supernaturall to his native activity, or extraordinary measure of Gods cōworking power.

The victory, which *Ioshuah* got over the *Amorites*, was after this manner miraculous. There was a power more than naturall, as well in the motion as in the making of those great stones, wherewith the *Amorites* were beaten downe. The three Children

dren againe were preserved untoucht, in the midst of the flaming furnace, by true miracle, or extraordinary manifestation of Gods power; But this consisted not in the addition of any supernaturall forces unto it, but in the meere subtraction of Gods co-working power, without subtraction of his creative, or conserving power; for so it had ceased not only to burne, but to be fire. The suddaine withering of *Ieroboams* hand was a true miracle, but did consist in the subtraction of Gods preserving power, that is, that branch of his power, in which, as the Apostle speakes, all things live that are endowed with life.

That God hath thus wrought the safety of his servants, and yet is able to worke by these, or the like more miraculous meanes, wee doe believe, in that we believe he is the Almighty maker of heaven, and earth. But besides that absolute dependance which every particular creature hath on these branches of his power, by which their severall efficacies may be extraordinarily increased, or diminished, there is an essentiall subordination of all the severall rankes of his creatures, with whatsoever strength or efficacy they be endowed, unto his providence, as in wisdom he made them all, so in wisdom he marshalleth, and ordereth them all.

Notv the contrivance of meanes, or agents, for their nature, or kinde but ordinary, may be more admirable, than miracles properly so called, that is, than his particular workes of wonder.

Miracles are in their nature more apt to affect the sence, but the sweet contrivances of Gods wis-

dome, and providence doe more affect the understanding: The one workes astonishment, the other admiration. For this reason were miracles more frequent in the infancy of the Church, as an awfull kinde of discipline to inforce unbelcevers to give audience unto the word of life, and to take Gods promises (which would otherwise be sleighted) into serious consideration.

But the wayes of Gods wisdome, or sweet disposition of his providence, are more apt to cherish the seed of life being sowed in mens hearts. Miracles by continuall frequency would cease to be miracles, would not be wondred at; whereas the unsearchable wayes of Gods wisdome, or his indissoluble contrivances of extraordinary successe by meanes ordinary will uncessantly breed in us matter of admiration. His wayes and contrivances are still in one kinde or other most admirable, but we want eyes, or will, to contemplate, or observe them. Yet let us see whether the greatest deliuerances, which God wrought for his children of Israel, besides that one in bringing them out of the land of Egypt, were not wrought by meanes ordinary and usuall, if we respect their particular or severall agencies, and admirable and extraordinary only for their combination, and contrivance. *When the Lord turned againe the captivity of Sion, we were like them that dreame. Then was our mouth fill'd with laughter, and our tongues with singing. Then said they among the heathen, the Lord hath done great things for them; yea the Lord hath done great things for us already, whereof wee reioyce.* Psal. 120. v. 1. 2. 3. 4. 5.

This

This was indeed a great deliverance, and so to be acknowledged by all posterity. For so the Prophet had foretold, *Ier. 23. 7. Behold the day is come, saith the Lord, that they shall no more say, the Lord liveth, which brought forth the children of Israel out of the land of Egypt; But, the Lord liveth, which brought up and which led the seed of the house of Israel out of the North country, and from all countries, whether I had driven them, and they shall dwell in their owne land.*

Not to make comparison betwixt the mighty workes of God, or not to question whether according to the literall meaning of this Prophecy, the same or fresh memory of this second deliverance out of *Chaldey*, should eclipse the same of the former out of *Egypt*; This is certaine and unquestionable, that this latter deliverance was a most exact parallell to the former. And yet, if we could exactly calculate all the particular meanes, which did concur to the surprisall of *Babylon* by *Cyrus*, or to *Cyrus* his setting this people free, we should not finde one miraculous effect among them; And yet if wee would but seriously compare all the circumstances and concurrences of second causes, which *Herodotus* and *Xenophon* relate, with the sacred predictions concerning *Cyrus* his good successe against *Babylon*, the intire contrivance of them is most admirable; and such as would, give us a more pleasant view, or modell of Gods infinite wisdom, then miracles can doe of his infinite power.

Again, in that deliverance of the *Jewes* from *Hamans* conspiracy, there is no extraordinary manifestation of Gods power, no particular cause, or agent

was in it's working advanced above the ordinary pitch of nature; and yet the contrivance, or suiting of these ordinary agents appointed by God, is more admirable, then if the same end had beene effected by meanes truly miraculous. For a King not to take kindly rest by night, though in a bed of ease, is not unusuall. For a King, againe, to seeke to solace his waking thoughts, by hearing the Annalls of his kingdome, or the journalls of his owne reigne read unto him, is more commendable, then rare; But that King *Assuerus* should lye awake at that time specially, when *Haman* did watch and plot the destruction of the *Iewes*, that causing the *Chronicles* of his Kingdome to be read, the reader should light on the place wherein *Mordecai* his unrewarded good service, in discovering the treason intended against the Kings person, was recorded; this was from the keeper of *Israel* who neither slumbereth nor sleepeth, and who was marvellous in his peoples fight.

It was his doing likewise, that *Hester*, though by *Mordecai's* advice, should conceale her nation and parentage, untill she came in such high favour with the King. That *Queene Vashti* should be displaced, and she preferred, about the same time wherein *Haman* was advanced, and by his advancement enabled to doe a remediless mischief to the *Jewish nation* had not the Lord (as the wise man speakes) made one thing against another.

If we would rightly survey that rare deliverance of *Iehosaphat* and his people before mentioned, the particular meanes, by which it was wrought, were but ordinary, not miraculous: but the coincidence,

or concurrence of such meanes was more then miraculous. Seeing the spirit of God hath concealed the particular occasions of that unexpected hostility, betweene the children of *Ammon*, and *Moab*, and the *Edomites*; we have no reason to suspect them to have beene any other, then such as the Lord heretofore hath wrought, and yet may worke betweene the confederate enemies of this kingdomes peace, for our good, if we shall be thankfull; or betweene our freinds, or confederates for the advantage of the enemy, if we shall continue enemies unto our God. In a word, in that rare and admirable deliverance, there was no particular rare, or unusuall in respect of those times, unlesse it were *Iehosaphats*, and his Nobles firme reliance, not to the arme of flesh, or probable appearance of meanes ordinary, but upon the mercy, and loving kindnesse of the Lord; in whose wisdom they knew was treasured up variety of meanes ordinary, unknowne to them, as all sufficient to save, as if the whole armory of his power, by working miracles, had beene used for their defence.

If Christian states would throughly parallell *Iehosaphat* and *Iudah* in this; God in this age would parallell the successe by the like extraordinary disposition of meanes ordinary. As his mercy endureth forever, so the treasure of his wisdom, for effecting their good which love him, is inexhaustible. It is not necessary that he should interpolate his creative power, or worke miracles for bringing forth successe extraordinary, and miraculous; For of meanes ordinary, whereof he hath infinite store

already created ; a small number, by his all-seeing disposition, may suffice for any purpose. He can without miracles save with a few, as well as with many.

The letters, or elements of all speech, or language are not many ; few more in number than the yeares of our youth, or non-age ; yet the possible compositions of these few are so various, and copious, as to afford severall words, sufficient not only to signify the diversity of things that are by name, but to expresse their natures, and properties, enough to decipher all the actions or undertakings of men throughout all ages.

How unsearchable then are his wayes : how incomprehensible the secret courses, by which he brings calamity or prosperity upon any nation ; who can with greater facility compose the severall ranks of his creature, even all things that are, then the *Printer* can doe his few letters.

And albeit all the visible meanes which may bee thought to conspire for our woe, or for our weale, may be, to mans apprehension, apparently the same which have beene manifested in former times, yet his wisdom, by secret addition, or subtraction of some petty occurrences, may quite alter the successe, which from some former models wee feare, or hope, with lesse adoe, than a critique, permitted to correct a presse, can doe the sence and meaning of the exactest writer, by the disjunction or inversion of points or letters. How many devices soever there be in man's heart, yet as *Prov. 19. 21. Solomon* saith, *there is a counsell of the Lord and that must stand.*

It was a grave Christian-like advice, which the heathen *Cambyfes*, from some broken apprehensions of the great wisdom of his Gods or divine powers, did give unto *Cyrus* his sonne, when he first undertooke that quarrell with the *Armenians*, which gave occasion to that great warre, which by the counsell of the Lord he happily accomplished against *Babylon*. The summe of his advise was this, *That hee should run no hazard either of his owne person, or of his charge, without sacrificing to the Gods, and receiving directions from them. For men (saith he) in the choise of their actions, or undertakings, doe but rove by guesse, not acquainted with the fountaines, whence true goodnesse must be derived, or the secret issues by which it runnes.*

Many instances hee there brings of men which had wit, or power to compassse the particulars which they most affected, which yet have strangely miscarried in the maine chance, and as it were ran counter from that end, or marke at which all men by nature make ayme.

The resultance of his many instances, or his experiments to this purpose, is, *That humane wisdom (at the best) hath no more skill to chuse what is best for it selfe, then as if a man should come to a lottery, where hee must bee content with the lot which he drawes; he hath a freedome of will, or power to chuse this before that, but none to make the prize of what hee chuseth; that was set before. But as for the immortall Gods they know all things, as well past as to come, and will direct their friends, being consulted, to chuse that which is good, and decline evill. But as for such as are not their friends,*

friends, there is no necessity that they should take the like care for them.

We may adde, though all men by nature be enemies unto the true and only God; yet is there is no necessity laid upon any so to continue. All the nations of the earth have better meanes of reconciliation unto God then the Temple of *Hierusalem*, or the service of it was unto the nation of the *Iewes*, wherein it stood: God, saith the Apostle, *was in Christ* reconciling (not this or that man) *but the world unto himselfe*. All the nations of the earth, as you heard before, had their interest in the Temple built by *Solomon*: The demolishing of it, or the 2^d Temple built by *Zerubbabel*, reedified and adorned by *Herod*, can be no prejudice to any particular nation of the earth, much lesse to any christian nation, least of all to this most orthodoxall nation.

But what? Is that way, or meanes of reconciliation unto God, which we now have, more excellent then the *Iewish* nation had whilest *Solomons* Temple stood? Certainly the Sonne of God did use no *Sophisme* or *equivocation*; He spake more then *Metaphors*, even sacred mysteries, when he said unto the *Iewes*, *Destroy this Temple, and in three daies I will raise it up.* *Iohn* 2. 19. For albeit his words, as the *Evangelist* instructs us, were literally meant of the Temple of his body; and though the *Iewes* did perniciously erre in not construing them so; yet the same words had a farther emblematicall, mysticall, or spirituall sense, importing thus much, that the *Iewes*, by destroying the Temple of his body, should destroy that very Temple wherein they trusted,

sted, and that within three dayes it should be raised with him to a more excellent state, or manner of being than it had.

The materiall Temple was signed, or marked unto destruction, by the rending of the vaile at the houre of his death; and though the visible building, or so much of it as was the worke of mans hands did stand for forty yeares after; yet it stood but as a Carcasse, the soule and spirit of it was translated unto the Temple of his body. For as he said, *Veios habitante Camillo Illic Roma fuit. Rome was at Veii whilst Camillus*, in whom the life and spirit of the Ancient Romans did then wholly reside, *had his residence in that towne.* Or as we say, *the Kings royall presence makes the Court*: So was it alwayes the immediate or peculiar presence of God by way of inhabitation, which made that goodly edifice, which Solomon now erected, to be the Temple or Sanctuary, the house of prayer.

Now from the time of our Saviours death, God withdrew his extraordinary presence from the Temple made with hands; all the priviledges, wherewith it was endowed, and the secret influence of his grace, are now wholly treasured up in the sunne of righteousness, or in the body of Christ, in whom, as the Apostle speakes, *the God-head dwelleth bodily*. God is not so present in any other body or place, as he was in the Temple of Ierusalem, not present any where by way of inhabitation, save only in the body of Christ, and in the members of it, that is, his Church.

But in as much as God is by such speciall man-

ner present in Christs manhood, our access unto him, in all our troubles and distresse, is more immediate than Solomon, or his people had any. They were to pray in the materiall Temple, or towards it; their prayers had no other access to heaven, than as it were by way of Echo from the earthly Temple, and though by this way they found a true access unto heaven; yet had they not altogether the same acceptance there, as ours now have, or might have.

Solomon indeed beseeched God, here in my text, that his eyes might be open, and his eares attent unto the prayers, which were made in this place, to wit, in the house which hee had built. But this hee spake, as *apomnōōs*, after the manner of men. For God had not then the eyes of men to looke upon men, nor the eares of man, as now he hath, to entertaine the prayers of men.

This is one speciall comfort, that the Some of God, that very Lord unto whom Solomon directs his prayer, is become our high Priest, not such an high Priest as cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sinne. He hath his Temple, or Sanctuary at the right hand of his Father, Act. 3. 26. where he fits to pray for us, as Solomon did for his people in his name.

Yea, but he is placed there, as the Apostle speaks, to *blesse us with all spirituall blessings*; and what are these to blessings of states and kingdomes, for which Solomon here prays? Much every way; or rather, all in all. For if blessings spirituall include
godlineſſe

fully granted.

51

godlinesse in them , they have blessings temporall
annexed unto them , as appurtenances , *Godlinesse,*
saith the Apostle, *is profitable unto all things,*
having the promise of the life that now is,
and of that which is to come.

1. Tim. 4. 8.



G 2

THE

fully granted.

God bless them, they have blessed temporal
and into them. God bless them.
With the Apostles, I have all things,
having the property of the life that now is,
and of the life to come.

I. Tim. 4. 8.



THE

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THREE
SERMONS
PREACHED
BEFORE THE
KING,

Vpon IER. 26. 19.

By THOMAS JACKSON D^r
*in Divinity, and Chaplaine
in ordinary to his
MAIESTY.*



OXFORD,
Printed by LEONARD LICHFIELD
An. Dom. 1637.

SERMONS

PREACHED
BEFORE THE

KING

By THOMAS
in Divinity, and Chaplain
in ordinary to his
Majesty



OXFORD
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IEREMIAH 26. V. 19.

Did he not feare the Lord, and besought the Lord; and the Lord repented him of the euill which hee had pronounced against them?

THe Text is part of an Apology for the Prophet *Jeremiah*, against whom the Priests, and Prophets, and all the people had pronounced this peremptory sentence, v. 28. *Thou shalt surely dye; why hast thou prophesied in the name of the Lord, saying, this house shall be like Shilo, and this city shall bee desolate without an Inhabitant.* But this sentence you shall finde reversed or contradicted by the Princes and all the people, v. 16. *Then said the Princes and all the people unto the Priests and Prophets, this man is not worthy to dye, for he hath spoken unto us in the name of the Lord our God.* The scales of Iustice being thus farre turned the right way, the Elders and Sages

Sages of the land sought to keepe them at the point whereto they were drawne, (more through vehemency of present motion, then by permanent waight of reason) by alleaging a former rule beyond exception. All that the Priests and Prophets could pretend, why *Ierusalem* having made her selfe equall to *Shiloh* in sinne, might not bee made equall to her in punishment, was this; That albeit *Shiloh* had beene the place of Gods rest, the Towne or City where the Arke of his Covenant did reside, yet it never had the title or priviledge of the place which God had chosen to place his name in. This was *Ierusalem's* prerogative amongst all the Cities of *Israel*. But what prerogative soever *Ierusalem* did from this title enioy, these had beene the same in the dayes of *Hezekiah* which now they were. And if in the Iudgement of *Hezekiah*, & the state of *Iudah*, it were lawfull for *Micah* to threaten, that *Sion* should be plowed as a field, that *Ierusalem* should become heapes, & the mountaine of the house like the high places of the forrest; It could be no capital crime in *Ieremiah* to say, that the Lord would make the Temple like *Shiloh*, and *Ierusalem* a curse to all the Nations of the earth. Now *Hezekiah* and the state of *Iudah* (as these Elders alledge) were so farre from putting *Micah* to death, that *Hezekiah* for his part, did feare the Lord and besought the Lord. And when it is said, he feared the Lord, it is included that he did not only patiently heare the Prophet, but truely believe him. For the feare of the Lord in this place is neither to be extended further, nor contracted narrower than thus; He feared least the Lord should put the Iudgements

ments denounced by *Micah* in speedy execution, and as is probable, by *Sennacherib* King of *Assyria*. By what meanes soever the likelyhood was that this Iudgement should be put in execution; the only meanes which *Hezekiah* resolveth upon for avoiding or preventing it, was hearty and unfained praiers. *Did he not feare the Lord, and besought the Lord? &c.* In this his resolution and successe, these foure particulars present themselves to your considerations;

First, his wisdom in making choice of prayer before and above all other meanes, which the opportunity of those times might suggest.

Secondly, what advantagious successe did accrue from feare unto the efficacy of his praiers? or, how feare of God's Iudgements doth prepare mens hearts to pray?

Thirdly, of the iust occasion of his and his peoples feare; or of others feare in like case.

Fourthly, in what sense God is said to repent.

If I should say that *Hezekiah* in thus doing did shew himselfe a godly and religious King, none would deny it; but to say, he was in this a wise and politick King, this will not be granted. For what policy was there in fearing and praying? Every coward is capable of the former; and he is a very foole that, when other meanes faile, cannot practice the later. Must we then decline all triall of his wisdom by the received rule of humane policy? This wee might doe, but this we need not doe. For the depth of his wisdom and policy will appeare if wee measure it by that rule, or scale of that policy which the

wisemen of this world hold in greatest admiration. For so a great master of the art of policy tels us, that when any state or kingdome is either weakened by meanes internall, as by the sloath, the negligence or carelesnesse of the Governours. (as diseases grow in mens bodies by degrees insensible, for want of exercise or good dyet) or whether they be wounded by causes external; the only method for recovering their former strength and dignity is, *ut omnia ad sua principia revocentur*, by giving life unto the fundamentall lawes and ancient customes. As for new inventions, what depth or subtilities soever they cary, unlesse they suite well with the fundamentall lawes or customes of the state wherein they practice, they proove in the issue but like empiricall Physick; which agrees not with the naturall disposition or customary dyet of the party to whom it is ministered. Of the former aphorisme you have many *probatum's* in the ancient Roman state; So have yee of the later in the state of *Italy*; about the time wherein *Machiavel* wrote (if we may believe him) in his owne profession. Admit then the rule or method were (as, for ought I have to say, it is) without exception, yet the successe of the practice (how conformable soever to the rule) must still depend on that measure of goodnesse which is contained in the fundamentall lawes or primevall customes of every Nation. If these be but comparatively good, the successe of the practice cannot be absolute: If they be but seemingly good, or mixed with evill; the great Philosopher treating of this subject hath foretold the successe, *ἀνὰ γὰρ νότον ἔσται ἡ πόλις ὡς ἡ πόλις ἡντινύνη*

ὅτι ἀνδρὶς ἐκβύβας κακόν, whatsoever is either falsely or but seemingly good, will in revolution of time bring forth effects truly and really evill. If the fundamentall lawes of any state be not firme or sound, whatsoever else is laid upon them, there lyes a necessity of sinking with their owne weight. Where the basis is but narrow, the *fastigium* or roofe cannot be high. Or where the foundation is both firme and spacious, yet if the structure be set awry, with every degree of height it gets, there growes a parallell degree of inclination to its sudden downefall. Now if *Hezekiah* in making choice of prayer before any other meanes of policy, did practice according to the former rule, that is, as the ancient lawes of that kingdome, and rules of goverment prescribed by his Ancestors did direct him, he was more politickly wise than any Prince of other Nations in these times could be; than any at this day can be, besides such as have the like fundamentall lawes, or take his practice in like exigence for their patterne. For the fundamentall lawes of his kingdome were absolutely good, as being immediately given by God himselfe. The best lawes of other Nations were but the inventions of men. Hence saith the Psalmist *Psal. 147. v. 19. Hee sheweth his word unto Jacob, his statutes and ordinances unto Israel.* Yet *Moses* presumed that other Nations, which had no knowledge of their lawes in particular, should from the happy successe which was to attend their due observance, acknowledge in generall that their lawes were more righteous, and able to make this people wiser than other Nations could be. For

So Moses had said Dent. 4. 5. Behold I have taught you statutes, and Iudgements, even as the Lord my God commanded me, keepe therefore and doe them: For this is your wisdom and understanding in the sight of the Nations, which shall heare all these statutes, and say, surely this great Nation is a wise and understanding people: And what Nation is there so great that hath statutes and Iudgements so righteous, as all this law which I set before you this day.

Amongst other Nations some had lawes (in their kinde) good for warre, others for peace, few or none, good lawes for both; none, absolutely good for either. No such lawes as their strict observance might secure them from their enemies. They could not be so wise in projecting their owne future prosperity, but their enemies might bee as subtile in contriving their adversity. They could not bee so strong in battaile, but their enemies and their Allies might be as strong as they. They could not bee so industrious or vigilant for recovering the strength or dignity of their weakned estate, but their enemies might be as vigilant to defeat their intentions. Or albeit one Nation had so farre overtopped another, as well in councell of peace, as strength of warre, as to be able to keepe them perpetually under: yet no lawes, no inventions of men could ever secure the most potent Nation on earth from such dangers as accrue from the host of inanimate or reasonlesse creatures, albeit all Neighbour-Nations were at peace with them or sworne confederates for advancing their state and dignity. Against the hosts or armies of men, some preparations may
alwaies

alwaies be made, because they come not without notice or preparation, but the severall hosts of the reasonlesse creatures come upon men, for the most part, without observation or fore-sight. And one of them can execute anothers office or charge, or every one accomplish that worke which the Armies of men did intend, but could not execute.

That scarcity of bread, or other calamity, which sometime suddainly ariseth in some limbe or corner of a kingdome, by want of trade, or by shutting up too great a multitude of ships for a long time in one harbour, whilst the enemy or Pirats annoy the coasts; how easily might it be much increased, if he that keepes the windes as in a treasure house, should shut up a greater multitude of ships for a long time in the same harbour by a contrary winde, albeit their enemies in the meade while become their friends: albeit they were provided of an invincible navy at an houres warning. Or in case they did know whence the winde cometh or whither it is going, or could so covenant that it should blow where and when they listed, yet if the Lord of hosts be so pleased, he can bring a greater dearth and scarcity upon the most fertile provinces of the land, then either the enemy, or contrary windes can occasion; either by withdrawing the sweet influence of the heavens, or by corrupting the seed lately sowne, or come ready to be reaped with abundant moisture. Or, admit any people or Nation by miracle or divine dispensation might have authority, not over the windes only but over the clouds, the raine, and dew: or such a power of shutting and opening heaven, as

husband-men have of letting in brookes upon their meadowes, and taking them off againe at their pleasures, so as they might have seed time, and harvest as seasonable, their fields as fruitfull, the Sea as open as their hearts could desire, yet the very freedome of commerce and traffique (whether with foraine Nations, or with other members of the same Nation) may bring in a greater inconvenience (which no plenty can hold out) then the enemy, then unseasonable winds or weather could threaten. Want of meate and want of victuals are plagues or punishments sent by God; but the plague of pestilence, which is oft times the companion of peace and plenty, the usuall effect of free trading or traffique, is more terrible then either of the former wants. And thus may every part of the reasonlesse host accomplish what another had omitted. Now with turbulent spirits, or unruly men, good lawes duely executed may take some order; but against unseasonable weather, against unruly or incommodious winds, no law of man, no act of Parliament can provide against the plague or pestilence, no counsell of state or warre, no host or army can secure themselves, much lesse others. Though they that besiege and are besieged doe keepe watch and sentinell day and night, yet the arrowes of this dreadful messenger flye more certainly to the mark, whereunto they are directed, although at mid-night, then their bullets doe at mid-day.

As there is no counsell against the Lord, so there is no policy that can prevent the execution of Gods judgements upon mightie kingdoms by the mea-

nest of his creatures besides that policy which his lawes given to *Israel* did prescribe. One speciall branch of that wisdom which *Moses* ascribes unto these lawes was, they taught their observers not to trust in bow or shield, not to put any part of their confidence in the strength or wit of man, no not in their owne observation of these very lawes, or reformation wrought by their rules (as it was theirs) but only in the Lord of hosts. Hee was their wisdom, and he was their strength, whensoever any danger did approach whether from men, or from other creatures, their lawes did teach them that he was absolute Lord over all, that the hearts of Kings and Governours were under his governance, that he could dispose & turne them as it seemed best to his heavenly wisdom. And that alwaies seemed best to him, which is for the good of such as repose their whole trust and confidence in him. When *He* *enemies* displeased him, more then *Israel* did, he made them stronger then their enemies; and when their waies did please him, he made their enemies (as *Solomon* speaks) to be at peace with them. Whilst they faithfully served this Lord of hosts, they knew hee could command the whole host of the reasonlesse or livelesse creatures to doe them services.

From this knowledge of God and his lawes did *Solomon* gather these unerring rules of sacred policy, whose observation at this time did, and might for ever have preserved this kingdom. There is no inconvenience of peace, no mischance of warre, no kind of calamity which can befall any state or king-

dome,

dome, against which the fundamentall lawes of this
 Nation and the rules of policy gathered from them
 by *Solomon* did not sufficiently provide. The sove-
 raigne remedies for every particular disease or kind
 of calamity, are set downe at large. 2. *Chron.* 6. v. 22.
 to the 40. The remedy against the calamity of war
 v. 24. 25. against the calamity that may come by
 drought v. 26. 27. against famine, pestilence, and bla-
 sting of corne, or other inconvenience from the
 host of reasonlesse creatures, you have the remedy
 v. 29. 30. against captivity in a foraigne land v. 37.
 38. The soveraigne remedy against all these and o-
 ther like inconveniences and calamities is for sub-
 stance one and the same with that which good King
Hezekiah here used, *to feare the Lord, and pray unto*
the Lord, either in the Temple when they had op-
 portunity to resort unto it, or towards the Temple
 or the place wherein it stood, when they sojourned
 as were detained Captives in a foraigne land. And
 who so would diligently peruse the sacred story,
 from *Solomon's* time untill this peoples returne from
 captivity, and the building up of the second Tem-
 ple, shall finde a *probatum* of this Catholique and
 soveraigne medicine, in respect of every branch of
 calamity mentioned by *Solomon* at the consecration
 of the first Temple. I must hold to the instance of
 my Text. Another branch of that which was con-
 tained in the fundamentall lawes of this Kingdome,
 and which goes a great deale deeper than the funda-
 mentall rules of any other policy, was this; that of
 all calamities which did or could befall them, their
 finnes and transgressions were the prime causes; and
 whatsoever

whatsoever afflictions were laid upon them for their sinnes, could not bee taken off without the humble supplication of the finners. Vnto a lower ebbe then King *Ahaz* did leave it at, the kingdome of *Iudah* had not beene brought by any of his Predecessors, or by any other in their dayes. Now of all the miseries which at any time befell it by the famine, by the enemies sword, or by the pestilence, the only cause which the rule of faith assignes, was their forsaking of the Lord their God, and the transgressing of his lawes. But to prevent the perpetuity and continuance of such calamities as king *Ahaz* and his Adherents had by their foule transgressions involved this kingdome in, no attempt or practice of Prince or people, whether joyntly or severally, did ever finde successe, untill they put *Solomons* rules of sacred policy in practice, as good king *Hezekiah* did; *Did hee not feare the Lord, and prayed before the Lord &c.*? The fruits of his prayer, and the reformation of those corrupt times, by giving life unto their fundamentall lawes, were two. First his prayers procured an healing of the wounds which by negligence of his Predecessors had beene given to the State. Secondly, he prevented the execution of those terrible Iudgments which in his owne dayes did hang over this land and people, specially over their Heads and Rulers. The kingdome of *David* had sometimes exceeded the most flourishing neighbour kingdomes, as farre as the Cedars of *Libanus* did the ordinary trees of the Forrest; but was now brought low. That height, which was left her, but as a decayed tree markt to the fall; *Hezekiah* by

zealous prayers removes the axe from the roote, after it had made such deepe incision that it was scarce able to beare its stemme, though dispoiled of his top or principall branches: it nearely concerned every one which hoped for shelter under its shade, to pray for gentle winds and comfortable weather, that shee might recover root and branch againe. But so *Hezekiah's* and his peoples Successors did not. *Manasses* his sonne found a people not untoward, as being in some tolerable sort reformed by *Hezekiah*; but he himselfe a most untoward King, able (by his authority and bad example) to undoe what his good father had well done: to spoile and marre a greater people than he was Lord of; though better reformed in *Iosiah* grand-child to this *Manasses*, as good a King as could be wished for: a man that needed no reformation: a fit patterne for reforming others. But this heavenly starre was placed in an earthly sphere; hee had to deale with such a lewd court and naughty people, as choaked the influence of his goodnesse. And albeit his personall performances in his attempted reformation, were no way inferior to *Hezekiah's* practice in this place; yet neither his performances nor prayers found the like successe. He could not plant the feare of the Lord either in his people or in his owne childrens hearts. And if we sequester *Iosiah* his attempt of reformation from *Hezekiah* his time unto the destruction of the City and Temple; there was sometimes on the Princes part, sometimes on the peoples part, usually on all parts, Prince and people, if not a continuall increase of sinne, yet a continuance in usuall and wonted

wonted finnes. And where Gods Iudgements have once seized upon a land or people, there is no removall of them without publique repentance: no true repentance without prayer, no prayers effectuell without feare of the Lord. *Did hee not feare the Lord, and besought the Lord &c.* His prayers were earnest and effectuell because his feare was hearty, and unfained, not affected. But how feare should performe the office either of mother or mid-wife for the bringing forth of successful prayers is a Quære not to be omitted, and was the second generall proposed.

Pray we may, but our prayers cannot bee successful, unlesse they be conceived in faith; *And faith* (as our Apostle tels us *Heb. 11. 1.*) *is the ground or substance of things hoped for.* And what affinity is there, what agreement can there be, between feare, & hope or confidence, which is if not the nature, yet, the native issue of faith. From these words of the Apostle [*faith is the ground of things hoped for*] haply it was that some late writers have put *fiducia* or *confidence* in the very definition of faith. But wee are to consider that the former words of our Apostle, containe rather a character, then a iust description or definition of faith. Otherwise his words following had beene superfluous [*faith is the evidence of things not seene*] And under this more generall character, things feared may be as directly contained as things hoped for. But have we any Scripture to warrant us, that faith in some cases may be as truly the ground of things feared, as of things hoped for? Yes. *By faith* (saith the Apostle *Heb. 11. 7.*) *Noah be-*
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ing warned of God of things not seene as yet, mooued with feare, prepared an Arke for the saving of his house. Or if we consider faith not in it's universality, as it equally respects the whole word of God, but as it hath a peculiar reference unto his covenant with this people, that (wee know) was not a covenant of life only, but a covenant of life and death. And all the writings of the Prophets which were to them, and are to us, the truest leaders and guides unto faith, are as full of threatnings as of promises: their sweetest hymnes are composed as well of iudgement as of mercy. So that faith if it be not lame or defective, hath two hands; as well a left hand to apprehend the truth of Gods iudgements threatned, whilst we swarve from the waies of life; as a right hand, to lay hold on the truth of his promises, whilst we are not conscious of such deviation. Feare then, which is no other then an expectation or apprehension of evill, is the left hand of faith; and hope which is the expectation or apprehension of good, is the right. And they who place the nature of faith in *fiducia*, or confine it unto confidence do utterly maime it on the left side; & being maimed or dead on the left side, it cannot be sound or lively on the right. That which they terme *fiducia* or confidence in Gods promises, if it be not supported with an implanted feare of his iudgements threatned, is in true language but presumption; It cannot bring forth the prayers of faith. For prayers made in faith presuppose and include a sincere renouncing or relinquishing of those desires or practises which by nature, or course of Gods Iustice, are either incompatible with

with the blessings which we pray or hope for; or are the causes of the evils threatned or inflicted. He that will offer the sacrifice of prayer unto God for his health, must abandon all excesse and riot; otherwise he doth but mocke God. And he that supplicates for the forgiveness of his sinnes, must be prepared in heart to forgive such as have sinned or trespassed against him. 'Tis our Saviours owne comment upon the prayer which hee hath taught us. And hence the heathen Cynick did justly deride such supplicants and sacrificers as continued in riot whilst they tendered their prayers and sacrifices to intreat Gods favour towards themselves for health. Whilst we retaine malicious or revengefull purposes towards our neighbours, it is to put in a caveat against our owne suits or petitions in the court of heaven.

Now unto this qualification or preparative unto prayer, which consists in the abandoning of those practises or resolutions which stand as a barre or caveat against our petitions and supplications; there is no meanes so effectually, no method so compendious, as hearty and unfeined feare of Gods iudgements. It is the very arme or hand of faith, for remooving all such obstacles. For feare (as wee said before) is the expectation of evill approaching. And the apprehension of any remediless mischiefe, of any greater inconvenience or inestimable evill, will oversway the hope or expectation of any inferiour good, be it matter of pleasure or commodity by which two matters onely we are withdrawne from goodnesse it selfe. And if any man bee altogether

wedded unto temporary delights or contentments, it is for want of feare. In the beginning of a storme the Merchant or passenger will be unwilling to cast any part, especially of his most pretious commodities, over board; but in case, stormes increase, to his sight or observation, if then the Pilot or Mariner can perswade him, that the ship wherein he sailes, unlesse it be speedily disburthened, will shortly sinke; the certaine feare of loosing all will moove him to part with one halfe, or instant dread of loosing his owne life, will make him willing (if need so require) to part with all. The griping Vsurer will be ready to release the unconscionable interest covenanted for, if the Lawyer in whom he trusts can perswade him, that by rigorous exaction of the use he may come to loose the principall, or to incurre a censure from which both use and principall will not free him. The case of *Iudah* in this extremity was the very same, if we compare the iudgements threatned by *Micah* with the nature and quality of the sinnes that had provoked them) as you may finde in the Prophet *Micah* 3. 9. *They build up Sion with blood, and Ierusalem with iniquity. The heads thereof iudge for reward, and the Priests therereof teach for hire, and the Prophets thereof divine for money.* Now untill these greedy hopes of unlawfull gaine were abandoned, they could not pray in faith. The ministrations of publique Iustice for private reward, the Priests teaching for hire, and the Prophets divination for money, would (respectively) turne their very prayers into sinne. Now what meanes could be more effectuell for abandoning these and the like sinnes then the iudgement

iudgement which the Prophet there threatned from the Lord? *Therefore shall Sion for your sake be plowed as a field, and Ierusalem shall become heapes, and the mountaine of the house as the high places of the forrest, Micah 3. 12.*

If the heads of the house of *Iudah*, and Princes of the house of *Israel*, to whom this message is directed, did sincerely and truly beleive him that sent it, they could not but feare, least without their speedy repentance the Lord would quickly accomplish whatsoever the Prophet in his name had threatned. Now hearty and unfained feare *that Sion should be plowed as a field, that Ierusalem should become a heape*, would move all such as had not their habitation only but the very roote of their livelyhood in them, to lay a better foundation of their owne, and of their posterities welfare, than bloud and violence. It would incline the hearts of their Rulers and Magistrates to breake off their iniquity by sincere administration of Iustice: by almes-deeds and workes of mercy. Feare againe least the mountaine of the house, that is, the Temple (on whose flourishing estate the livelyhood and welfare of Priests and Prophets did so depend, as the Passengers life doth on the safety of the ship wherein hee sailes) would worke their hearts to an observance of the properties or qualifications, to the performance of all the conditions which are required to faithfull and effectuall praiers. But of the conditions of successfull praiers, and of the qualification of good Suppliants, fitter occasion will offer it selfe hereafter. Thus much towards this purpose wee have gotten from
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these generals, that the hearts of men which have been long accustomed or hardened in perverse courses of grosser finnes, will hardly be new moulded or refashioned according or wrought unto the temper and modell of *Hezekiah's* heart, until they be made to melt with feare of such Iudgements as *Micah* here threatened against *Iudah*, *Ierusalem*, and *Sion*. For producing this melting or mollifying feare the considerations are specially three. First, the conscioufnesse or apprehensions of such finnes as specially provoke Gods anger, or sollicite his Iudgments. Secondly, a faithfull recounting of divine forewarnings or monitions past, especially if they have been grossely neglected or usually sleighted. Thirdly, the Inspection of the instrumentall causes, or meanes in probability appointed for the execution of Iudgements threatened; or a diligent observance of the signes of the time.

As these be the speciall meanes for begetting unfained feare: so the best method for nurturing up such feare begotten, that it neither grow slavish nor wilde, that it end not in desperation, is to know in what sence, the Lord is said to repent. For the finnes which specially provoke Gods fearefull iudgement against any land or people, wee cannot have a more distinct view of them in breife, than from the Prophet *Micah* in the forecited place. Bribery and corruption in the seates of Iustice: oppressions and cruelty in the mighty and wealthy, mercenary temporizings in the sonnes of *Levi*; every one of these diseases is dangerous, though alone: but when they all meete in any state or kingdome, they grow deadly

ly .Or if *Micah* may be no further allowed of, than of a single witnesse, we may adde unto him thelike testimonies of the Prophet *Isaiah*, who lived in the same time with him. Corruption in the seate of Iustice, did in his time taint the service of the Temple, turned the prayers of the Rulers into sinne, and made their sacrifices become abominable. *Esay* 1. 14. The very avernesse or unwillingnesse of such Rulers and oppressors as these were, to have the law laid unto them by the Prophets, was a prognostick of suddaine Iudgements approaching, *Isaiah* 30. 13. *Therefore this iniquity shall bee to you as a breach ready to fall, swelling out in a high wall, whose breaking comes at an instant.* Now if the Priests and Prophets, whose office it is to discover and repaire such breaches, doe but dawbe them with untempered mortar, and so hide and cover them from their sight, whom it concernes to beware of them; by this doing, they draw the multitude within the reach of that ruine and destruction, which like a trap or snare was ready to fall upon them. Or least any should suspect that these prognosticks did serve only for *Ierusalem* and *Iudah*, the same Prophet instructs us, *Isaiah* 47. that it was oppression and cruelty towards such as *shee had conquered*, which did draw Gods Iudgements upon *Babel*. But that which made them to fall so suddenly and unexpectedly upon them, was the popular and man-pleasing humors of her Soothsayers and Diviners.

Ierusalem and *Iudah* were at this time sicke of all those three diseases, and therefore had iust cause to

feare the iudgements threatned;

Quid, quod & hos morbos gravior symptoma sequatur?

There is a symptome mentioned by the Prophet *Micah*, which was worse then the diseases themselves; yet will they leane upon the Lord, and say, *Is not the Lord among us? None ill can come upon us.* v. 11. Elsewhere we reade this people taxed by Gods Prophets for trusting sometimes in lyes; sometimes in oppression or violence; oft times for putting confidence in their owne strength, or in the strength of their confederates. But of any branch of this fault they were not at this time guilty; yet taxed no lesse, as being no lesse taxe-worthy, shall I say, for trusting the Lord, or rather (as the Prophet saith) for leaning on the Lord? That is, for presuming on his favour in the conscioufnesse of such finnes as they now stood charged with. That to presume on Gods wonted favours or ordinary protection in the conscioufnesse of extraordinary finnes is a most grievous sinne against God, (best proportioned by his sinne against Gods Deputy, who being infected with some dangerous disease should presume to rest himselfe upon the royall chaire,) is a truth unquestionable. But why this people, being thus dangerously infected, should at this time specially leane upon the Lord, and avouch his warrant upon their protection, may well be questioned, & not unfitting to be inquired after. The reason (I take it) is this; These peoples fore-elders, or these very men themselves, in *Aba* time had usually beene indited of Idolatry, and found guilty, specially of worshipping in high places, and serving groves and Idols.

But

But *Hezekiah* in the very beginning of his raigne, remooved the high places, brake the Images, cut downe the groves, brake in peeces the brasen Serpent that *Moses* had made. 2. *Kings* 18.v.14. Nor was hee more zealous in repressing all worships of false Gods or Idolatry, then in restoring the service and worship of the true God. Albeit hee had found the Temple so strangely prophaned in the first moneth of the yeare & of his raigne, as might seeme to require many moneths labour for it's preparation & cleansing; yet in the second moneth by his zealous care, the feast of unleavened bread with the Paschever and other parts of Gods service were celebrated with such publike ioy and solemnity, as the like had not beene seene in *Ierusalem* from the dayes of *Solomon* the sonne of *David*, who consecrated the Temple, as we read 2. *Chron.* 30.v.26. In all this reformation the Heads and Rulers, the Priests and Levites, with other parties principally taxed by the Prophet *Micah*, had gone along with their good King, and no doubt had entred the same Covenant with the Lord their God, which he resolved to do 2. *Chron.* 29.v.10. and having thus returned unto the God of their Fathers, they presumed that he was now turned to them, and would be their Guardian and Protector against their enemies. Albeit they had seene their Brethren, the ten Tribes of *Israel*, about this time lead into captivity by the *Assyrian*, yet this sad accident, through the deceitfulness of hypocrisy, would in all likely hood adde more to their presumption than to their feare. They were at all times prone to iudge others rashly and therefore

at this time would in all likelyhood suspect, that this Iudgement had befallne *Israel* because they had this plausible pretence or motive, that *Israel* for the most part would not ioyne with *Hezekiah* in this reformation of religion, or restauration of Gods service, but scoffed at his messengers, when they were solemnely invited thereunto. But this reformation, alas, was on *Idah's* part (the King excepted) but a lame or defective reformation. For whilst they pulled downe idols in the high places, suffering the idols of covetousnesse, oppression, and cruelty to bee enshrined in their hearts: whilst they cleanse the Temple from materiall filth or prophaneation, and in the meane time harboured prophaneesse and uncleannesse in their owne breasts, they did not turne to the Lord with their whole hearts, as the Lord in the Law required, and *Solomon* in the consecration of the Temple did on their part capitulate and covenant.

However an halfe reformation was better then none. Lesse evill it was to have no Idols or Images in the high places, no prophaneesse in the Temple: then to have Idols both in their breasts, and in the woods, then to have the Temple of God and their hearts alike prophaned. This is true; yet whilst they rest perswaded, that the Lord will graciously accept of their lame sacrifice, that is, of this superficiall, or halfe reformation, or that he was tied by promise to performe the mercies, which he promised to *David* and *Solomon* upon true repentance, unto them, as they were now affected, *Laudē cum crimine pensant*, this confidence or presumption was worse then the abuses

abuses which they had reformed. To rely or leane upon the Lord in the conscioulnesse of those out-crying sinnes, was perfect hypocrisie; And that is, if not worse farre, altogether as bad, as downe-right open Idolatry. And the Prophet *Micah* would give posterity to understand, that these delinquents presumption upon Gods favour, before they repented of their grosse sins or delinquences, did provoke Gods fierce wrath against them, more then the sins themselves did. They presumed God would be extraordinarily favourable unto them for *Ierusalem* and *Sion's* sake; at least for the Temples sake, seeing the Lord had chosen that place to put his name there. But the righteous Lord by his Prophet declares himselfe to be so farre from this partiality or respect of persons, that *Ierusalem* for their sakes should become an heape; that *Sion* for their sakes should bee plowed as a field; that the Temple, in which they trusted, should for their sakes be made like the high places of the Forrest.

The summe or resultancy of all that hath beene said, is this; That as in every Nation he that feareth God and worketh righteoulnesse is accepted of him: So in whatsoever place or Nation bribery and oppression in the laity, mercenary temporizing in the clergy, and hypocrisie in most sorts abound, Gods fearefull iudgements still doe gather as they encrease; and without repentant prayers and supplications, are suddainly powred out like a thunder-showre.

But this *thesis* or *Maier* proposition will have the faithfull assent of all good Christians. All the diffi-

culty will bee in framing a *Minor* or assumption, which shall runne parallell with this *Major*; That is to perswade the Magistracy, the Gentry, and Clergy of any state or kingdome, that they are respectively as faulty, as deeply guilty of these finnes, as men of their ranke and place were in the state of *Judah* in *Hezekiah's* daies. All that I have to say in this point, for the present, is to beseech Almighty God, that every man amongst us whom it concerns (and it more or lesse concernes all) may enter into his owne heart, and may unpartially examine and iudge himselfe, that this land and people be never so iudged of the Lord, as *Micah* had threatned *Ierusalem* and *Judah* should be, in the daies of good *Hezekiah*.





THE
SECOND SERMON
Vpon

IER. 26. 19.



A N hard taske it would bee to perswade the Magistracy, the Gentry and Cleargy of any state or kingdome throughout Christendome, that they are as deeply guilty of these sinnes, as men of their place and ranke in *Iudah* were, against whom *Micah* denounced that terrible judgement.

Against all that we can alleage to this purpose, there is one generall exception, alike common to all our hearers whom it concernes. They must believe that

that the state of *Iudah* was deeply tainted with bribery, corruption, and oppression, because the Prophet *Micah* hath said it. But moderne preachers are no Prophets, nor is all which they say to bee accounted any part either of Gods law or Gospell. The exception indeed is thus farre pertinent, that the same spirit of God, which taught the Prophets to foresee evils to come or judgements approaching, did likewise notifie unto them many matters of fact present or past, which did provoke Gods judgements. But of the like matters of their fact with their qualities, such as are no Prophets can have no just notice, can have no better knowledge of them then by here-say. Now faith commeth not by here-say, nor may the messenger of God so farre believe, all that he heares, though from many mouthes, as to make it matter for the pulpit. Yet one of these two we must believe, we may be certaine of; either that the Magistrates, Nobles and Cleargy of this Realm are as faulty, as men of their ranke and place in *Iudah* were in *Micahs* time: or that the people of this kingdome are more malicious and slanderous, at least more quarrelous then the people of *Iudah* were. If *Vox populi* were alwaies *Vox Dei*, we might proceede with warrant of Gods word to make the same conclusion that *Micah* did, to thunder out present judgement against the Court, against the chiefe cities of this kingdome, and against the Church established in this kingdome.

2 But whether are more faulty, Magistrates and Superiours in giving just occasion to bee thus thought of, or inferiours in taking occasion where none

none is given, or greater then is justly given, this I leave to the searcher of all hearts, who hath reserved the judgements of times and seasons and of mens demerits in them unto himselfe alone by peculiar right of prerogative. The most usefull point that I can pitch upon, will be to discover the errours or fallacies by which we usually deceive our selves, even whilst we endeavour to examine or judge our selves.

3 Now as into cities strongly fortified, well stored with men and victualls, the enemy oft times findes entrance, either by the negligence of the watch, or at some secret places for the time *ill manned*: So into Churches or common weales well grounded in points of faith and Orthodoxall doctrine, and abounding with all spirituall foode, destruction and ruine (such judgement as *Micah* here threatned) finde easie passage by a twofold negligence or incogitancy, rather then grosse error. The first incogitancy common to most is, that we hold it sufficient to repent us of our owne sinnes or of the sinnes of our owne times. The second, that even such as are willing to take an accurate view as well of their fore-fathers or predecessors sinnes, as as of their owne sinnes, or of the sinnes of the time and place where they live, do often use a false or imperfect scale. For preventing the first incogitance, we are to consider, that albeit God do never punish the children for their fathers sinnes, yet he usually visits the sinnes of the father upon the children, at least with temporall plagues or punishments, as well publique as private. And this visitation is some-

times drawne upon posterity, not so much by a pronenes to imitate their fore-elders in those actuall sinnes by which they did first provoke Gods wrath, as by a promptnesse to maintaine the Arts of their fore-elders (without addition unto them) especially if they have beene warranted by any kind of *legality*. For children not to confesse the sinnes of their forefathers, not to repent of them, not to make satisfaction for them, (so farre as they have beene iniurious to men) is by the rule of divine Iustice sufficient to charge the inheritance, which descends unto posterity, with the punishments due to their actuall transgressions from whom it descends. Not to visit the sinnes immediately upon the first transgressions or transgressors, but to give them and their successors a larger time for repentance, is a branch of Gods long suffering and mercy. But to visit the sins, not duely repented of by the first and second, upon the third and fourth generation, is a branch of Iustice, declared and avouched by God himselfe in the second commandement. But this point will meet us againe in the reformation attempted by the good *Iosias*. The second incogitance is more pertinent to this place, and in it selfe more dangerous. And it is this. Many which carefully endeavour to frame their lives and actions by the propheticall rule, are not so carefull and provident to measure their transgressions by the propheticall scale, or by the ballance of the Sanctuary, but according to the rate of moderne corrupt language. Thus when we heare the Prophets compare the oppressors or corrupt Magistrates of their times to ravenous wolves, to brambles

brambles or thorny hedges most men instantly conceive that the parties whom Gods Prophets (which were no slanderers) did thus deeply censure, had taken away their neighbours lives or goods by strong hand, by some notorious disturbance of publique peace, by such palpable facts, as with us are said to be contrary to the crowne and dignity of the Prince. And by this grosse calculation many Potentates, and Magistrates, many that take upon them to be reformers of others, runne further upon the score of Gods wrath then the Iewish Rulers in *Mica's* time did, before they bethinke themselves of any danger. Many againe of tender consciences in respect of divers duties whereof others make no scruple, when they heare or read the woes denounced against hypocrites will with the Poet detest such lying lips, *even as the gates of Hell*, which speake well, and meane ill; which have God in their mouths, and the Divell in their hearts. But he that measures this sinne of Hypocrisie by this Heathenish scale, may come to make up the full measure of it, before he hath charged it upon his accompts, or bethinke himselfe to be in such arrerrages for this sinne, as deserves to be called for.

4 By the same oversight many people which firmly believe the propheticall rules to be most infallibly true, make up the measure of their iniquity, before they have made up their intended accounts, or suspect themselves to be in any such arrerrages as may deserve the Prophets censure, or to be called upon by threatening Gods Iudgements. The error it selfe is much what the same, as if a factor which

stands charged with a thousand pounds sterling according to the old hanse or esterling pay should make up his private reckonings according to the rate of pounds or coyne this day currant throughout this kingdome; he which thus accompts for any great summe, must needs fall into the error of the Church of the Laodiceans *Rev. 3.* to thinke himselfe rich, or well before hand when hee *is poore and wretched* and lyable to a debt, unsatisfiable by himselfe, unsupportable by his friends, yet our accompts unto God we make up for the most part after this manner.

5- To make these different calculations agree, or to reforme or rectify our corrupt language by the rule of the Sanctuary, that which wee usually call warrines in dealing, or wit to use the benefit of the Law, or the advantage of times in making bargaines; *This in the prophetical language is hunting our brother with a net*, and whereas the Prophet saith of the Iudges and Magistrates of his times, that *even the best of them was but a bramble and the most upright amongst them as a thorny hedge*. This is the very *Scantlings* of the fayrest course of legall proceedings which poore men in time shall finde. The least protection which the customary course of law affords unto them, is but like the shelter which silly sheepe in a storme, find under a hedge of thorne, or bush of brambles. However the law may protect them from the violence which other intend against them, yet shall they be sure to leave their fleece for this protection. It is a thing much to be wish'd that either the courts of temporall law were not so open,
or

or the doores of the Sanctuary might be closer shut than they are, specially against such as are upon petty occasions, farre more ready to spend a hundred pounds in legall vexation of his neighbour, or Christian brother, thanto give an hundred pence for Christ's sake, or his Church, be the cause never so urgent, or iust. That which in the language of great landlords is no more then to make the most or best of their owne, is in the Prophets dialect neither better, nor worse, then to play the *ravenous wolves to eate the flesh, and gnaw the bones of their poore brethren.*

If *Micah* or *Jeremy* or *Zephany* were now alive, and should see many poore hunger-starved wretches whose freinds and parents had beene undone by racking of rents, or hard bargaines, or by suites of law, they would take the boldnesse upon them to plucke our bravest gallants, our wealthiest Citizens our greatest landlords, our gravest lawyers by the sleeves in the open street and tell them to their faces, the limbs and bones of these poore wretches are in the beames and rafters of your stately houses, their flesh and bloud is in your dainty dishes you sucke their very marrow in your pleasant cups. *The bread of the poor, saith the son of Sirach, is the life of the needy, he that deprives him of it is a man of bloud, he that taketh away his neighbours living slayeth him, and he that defraudeth the labour of his hire is a bloud-shedder. Eccles. 34. 21. 22.* This Character goes deeper then a murtherer with us. So doth the Prophet *Zephany* censure of the corrupt Rulers in his time, exceed the Notion which we have of Canibals, the

Princes of the oppressing City are roaring Lions, her Iudges, are evening wolves, they gnaw not the bones untill to morrow .Zephan. 3. 3. But are not the sonnes of *Levi* in our times as liable to these Prophets censure concerning the Priests and Prophets of *Iudah* in their daies? Hath the Cleargy no portion in the measure of this lands iniquity? Surely if the finnes of this land that at any time within these forty yeares past had beene divided into tenne parts, the transgressions of the pulpit and Print-houses would have largely made up a tenth part. And they have not in any point more offended, then either in giving this people a false, or in not giving them a true *Scale* of that hypocrisie which the spirit of God so much condemnes. A kinde of hypocrisie there is which consists in pretending one thing and meaning another; but this is so grosse that the very heathens detest it. The greatest cunning or proficiency that practitioners in this kinde attaine unto, is to deceive others not themselves. To applaude their owne wits, men of this guise may have some occasion, but no temptation to applaud themselves for extraordinary honesty or sanctity of life, whereas to deceive themselves, more then any others? To thinke themselves more righteous and religious then their neighbours, is the inseparable Symptome of hypocrisie truly pharisaicall, this is a disease of the soule which cannot be directly intended or caused? It hath it's being only by resultance, and it alwaies results from an extraordinary measure of zeale, but of zeale obstructed or not uniformly dispensed throughout the

the whole body of Christian religious duties. Now, wheresoever zeale is not uniforme or free from obstructions, the greater zeale men beare unto some particular duties, as to hearing of the word; or that which they conceive to be the forme of wholesome doctrine; or to observance of rules, for avoiding superstition or prophaneesse; the more censorious they become of others, and more uncharitable towards all that will not comply with them in their rigid zeale or curiosity of reformation. It was not a pretended nicety, but an internall zeale of straining of gnats which did so blind and embolden the Pharisees to swallow Camels. They knew themselves to bee as free from grosse Idolatry, and were as zealous reformers of it and breach of Sabbath as any living men could be, yet these were the two speciall finnes for which their forefathers were punished, and out of that deepe notice which they had in reforming these grosse abuses they said, as they were perswaded, if wee had lived in the daies of our forefathers wee would not have beene partakers with them in the bloud of the Prophets; and yet by thus judging their forefathers they did condemne themselves, and were even then making up the measure of their iniquity, as our Saviour foretels them. *Mat. 23. v. 32.* their meere overprising this reformation did bring forth worse effects in them than worshipping of Idols, or breach of Sabbath. Their fathers had killed the Prophets for diswading them from these two delibhtfull finnes. These later *Jewes* put the Prince of Prophets to death because he would not comply with

with them in the rigid reformation of these two finnes. This was the very roote of their extreame hatred against him. Were there any Evangelicall Prophets or men of Apostolicall spirits amongst us, they might and would make application of our Saviours speeches in particular to many which take the name of professors or of reformed religion as their owne peculiar, woe unto you hypocrites, which say if we had lived in the daies of the Scribes & Pharisees we would not have been partakers with them in the blood of the Sonne of God. There is scarce a Christian which is not apt to thinke thus charitably of himselfe, and your ordinary minister cannot in particular disprove them, only thus much wee know and forewarne in generall, *Corruptio optimi semper pessima*, that kind of hypocrisie spleene or envy which ariseth from obstructed zeale or partiall observance of Evangelicall duties, is worse then that hypocrisie which sprung from partiall observance of the law. For men professing Christianity and great zeale unto truth, to make up the measure of Jewish enmity against Christ, to condemne themselves by judging the Scribes and Pharisees as greater hypocrites then themselves, is a matter as easie (God grant not as usuall) as it was for the *Jewes* to make up the measure of their forefathers finnes, and to condemne themselves by judging their Ancestours as more bloody persecutors then they would have been in like case.

And if unto this branch of iniquity divination for money and teaching for hire, naturally afford nutriment, our finnes have beene in these particulars more

more faulty then the times wherein *Micah* lived in any likely-hood could be. The covetous Priests and Prophets of *Judah* were not meere hirelings; *Judah* I take it, had not many, few or none, whose maintenance did wholly depend upon the voluntary benevolence of them they were to teach.

2 Whereas amongst us the greater number of such as take upon them to teach Gods people are meere stipendiaries, and yet contend for the pulpit in opposition to such as have their lively-hood from the altar by course of law established, as eagerly as the *Iesuites*, and *Dominicans* have done of late about the chaire in the Vniversities of Spaine. Vpon these occasions the meanest corporation amongst us, though consisting for the most part of apron-men, have found opportunities to have their fancies humoured, and their eares tickled by their hireling shepheards, after a more delicate manner then any heathen Emperour, or Christian King could ever procure from their parasites; and the sheapheards reffattered by their flocks into an higher conceit of themselves, then any Pope pretends unto. For though the Roman consistory usurpe the Monopoly of the Holy Spirit, and of his gifts; yet neither doth the Pope take upon him to secure the *Cardinals*, nor the *Cardinals* to secure him, that whensoever either of them dye, they shall infallibly be saved, and bee as glorious Saints as Saint *Peter* to morrow, if they chanceto dye this day. But why doth the Prophet *Micah*, when he assigns the causes of Gods iudgements threatned, mention only the finnes of the rulers, Magistrates, and Clergy? Was not the people

at that time infected with the popular diseases of all times, as with adultery, murder, luxury of all kinds and prophanenesse. No doubt they were: and doe not these finnes deserve vengeance? They doe. Yet the iudgements due unto them are usually charged upon the transgressors themselves, not upon the land or state wherein they live; unlesse the principall transgressors escape unpunished, by the connivence or corruption of rulers; in this case the finnes of private men become the finnes of the land, and sollicite publique visitations. So doth oppression, specially when it is practised by men of authority upon the poore and helples men. Of others wrongs, or of wrong done unto others, that which *Eli* said unto his Sonnes *1. Sam. 2. 25.* is most true. *If one man sinne against another, the judge shall judge him; but if a man sinne against the Lord, who shall intreat for him?* Now when Iudges and Magistrates suffer the poore and helplesse to suffer wrong, they sinne against the Lord: for though he be Lord of all, and the avenger of all wrongs, yet is he in speciall manner the protector of the fatherlesse, widow, and the helplesse; and what can be more iust, then that they which oppresse their helplesse brethren, should be opprest by foraine enemies? And how ever men esteeme of us the Sonnes of *Levi*, we are by Gods ordinance and appointment, as fathers to our flocke committed to our charge; and though wee haue not that coercive authority over them, which *Eli* had over his sonnes, yet we shall partake of his punishment, if wee prove not more faithfull remembrancers of their negligences and transgressions, then *E-*

li was to the Sonnes of his body. Finally, as the other finnes which *Mirah* taxed, were their finnes which did commit them, so their leaning upon the Lord in the conscioufnesse of such finnes were the finnes of the Priests and Prophets, which should have forewarned them of the wrath to come, and have put them in mind of their strange neglect of warnings past. That the neglect of Gods forewarnings or summons to repentance, whether these be meere monitions, or mixt with punishments, is a fearefull Symptome of a dangerous disease, and, without repentance, a presage of death, is a point so common and knowne, as it needs no prooffe. The diuers kinde of such fore-warnings, sometimes given by the hoste of reasonlesse creatures, sometimes by the reasonable, and the danger increasing by their neglect, are pathetically recounted by the Prophet *Amos*. Chap. 4. with this item or caveat still repeated at the neglect of every message, yet have ye not returned unto me, saith the Lord; And also I have given you cleannesse of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith the Lord. And also I have withholden the raine from you, when there were yet three moneths to the harvest &c. v. 6. 7. I have smitten you with blasting and mildew: when your gardens and your vineyards, and your fig-trees, and your olive-trees increased, the palmer-worme devoured them, yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt, your yong men have I slaine with the sword, and have taken away your horses, and I have made the stinke of

your camps to come up unto your nostrils, yet have ye not returned unto me, saith the Lord. v. 10. The same burden is twice repeated in the verses following, for not returning unto the Lord after two calamities inflicted upon them, distinct from the former, as well for time as quality. The space or distance of time betwene the first and last of these fore-warnings was so long, that many of them which had knowne the first, or could take notice of it, were dead before the last approached; & most of them, whom the last message did specially concerne, were unborne, when the first warning was given. And yet the neglect of it is laid to their charge; & of all these fore-warnings or chastisements (beside the desolation of some cities) there is scarce one which hath not bene paralleld by the like given to this kingdome long agoe.

9 To begin with that which most resembles this fore-warning given by the Prophet *Micah* unto this people, *Sion for your sakes shall be plowed as a field*. This was to them a meere monition, for God repented of the plague denounced against them; such was the powder-plot unto us. It was a gentle monition of a fearefull iudgement. For however such as foretold it were lying Prophets, Sonnes of *Belial*, whom no sonne or child of God was bound to believe, when they threatned iudgement, yet the warning which God in mercy gave us by them was truly reall. The sepulchers of our Kings were neerer the point to have been more pittifully plowed, then *Sennacherib* intended to plow *Sion*, or the city of *David*, when in the daies of *Hezekiah* he did besiege it; Gods mercy towards us was that time

no lesse, then at any time it had beene unto *Sion*; our deliverance, though not so miraculous, was yet no lesse wonderfull for valuation, then *Ieruselems* deliverance from *Sennacheribs* army, shortly after this fore-warning by *Micah*. But did either warning or deliverance take the same effect with us, as the like had done with *Hezekiah* and his people? Herein we truly imitate *Hezekiah*, not so much in the use, which he made of this forewarning, as in his demeanour after his recovery from his sicknesse, that we doe not render according to the reward bestow'd upon us. An anniversary thanksgiving was upon our delivery by publique authority presently enjoyned, and hath since by all sorts of men professing true religion (to the eyes of men) beene duely observed. Vnto this day yong and old, whilst they blesse God for his mercies, accurse the malice of such as did project that fearefull plague against us: and his curse be upon him that shall thinke either their practise, or principles whence they inferred or sought to warrant it, can bee detested too much. Yet for all this we may detest their practise and religion, yea we may magnifie Gods mercies towards us, though never too much, yet much amisse. If our acknowledgement of his mercies had been, or were yet sincere and intire; our feare of his judgements ever since that time, would have held full equipoize with our hatred or detestation of our adversaries mischievous imaginations against us. For the unerring eye of his all-seeing providence, and omnipotently stedfast hand, by which he wieldes the scales of justice, would not have suffered his consuming

wrath to come any nearer to us, then we were come unto the full measure of our iniquity.

10. The first thing which then was, or now is to be enquired after, is what were the extraordinary, and speciall finnes, which drew Gods iudgements so neare upon us. These were not the cruelty of lawes enacted against professors of that religion which these traitors professed, as they as foolishly as impiouly alledge; nor was the negligence or connivence of such as were put in trust with the execution of these lawes the cause of the iudgement then threatned, as some others out of misguided zeale suspect. Of such negligence or omission or of whatsoever else may give any advantage to the adversaries of our peace and religion, there were some positive causes in our selves, God only knowes how many, but of these we cannot but take notice which the Prophet *Micah* expresseth, or some like unto them, as sacrilege, oppression, and bribery in the layty; Simony and time-serving in the Clergy; luxury, prophanenesse, and hypocrisie in both. Now when the professors of true religion shall give undoubted proote of their constant and impartiall zeale against these foule enormities, or for enquiring after the most enormous delinquents in all these kindes; there will bee good hope that the lawes already enacted or projected against idolatry, against superstition and false religion, shall have their wished successe. But suppose that upon the occasion or opportunity, which these idolatrous miscreants had in a manner thrust into the hands of our law-makers, the suppression of idolatry and superstition

ſtition throughout this land had been more exact and more compleat, then that which *Hezekiah*, in the beginning of his raigne, had wrought in *Judah*: Was there any probability that thoſe other diſeaſes, which *Micah* mentions, would have beene one jot abated? any likely-hood that the moſt amongſt us would not have learned that ſong or ditty by heart, *is not the Lord now amongſt us*; or the Antiphony unto it, would have been, *no evill can come upon us*. Other groſſe exorbitancies uſually come within the ſtroake of the civill ſword, and lye open to the execution of wholeſome lawes: but for ſnipping this ſecret hypocrifie, or presumptuous leaning upon the Lord, though in the profeſſors of true religion, the ſevereſt execution of wholeſome lawes, or exerciſe of the civill ſword, hath no force or dint, the cure of this diſeaſe properly belongs unto the Divine, and the method to cure it, is contrary to the ordinary courſe of law or phyſicke; wee muſt breake a generall cuſtome of this people, and teach them not to rate their affections unto truth by their oppoſition unto falſe-hood, not to meaſure their zeale and love to true religion by their hatred of falſe religion. Theſe be the very rootes of that hypocrifie or presumption, which *Micah* ſo deeply taxeth in the ſtate of *Judah*, the chiefe ingredient in the leaven of the Phariſees.

But leſt more of this people ſhould ſlide into an errour too common unto many, as if ſuch a reformation of religion, as they affect, would acquit or ſecure the ſtate and kingdome from all danger of Gods threatned judgements; let us here behold the ſeverity

severity and mercy of our gracious God. Mercy, I say, towards us, and severity towards our brethren professors of reformed religion in neighbour nations, whom he hath of late subiected to the enemies sword, and other calamities of warre; for what transgression in particular, hee only knowes; but surely not for those transgressions, which some out of discontented zeale conceive to be the only cause of his displeasure against this nation, whensoever any crosse or calamity befalls themselves; for no man can suspect those foraine Churches, which he hath visited of late, were deeply guilty either of connivance to superstition, or to much favouring Arminianisme. However, the righteous Lord by chastising them doth fore-warne us to examine and judge our selves, and if we find no other causes or probable occasions to feare the approach of the like Iudgements upon our selves; yet even this alone will in the day of visitation make a great addition to our generall accompt, that we did not humble our selves with feare and trembling whilst the Lord did humble and correct them, whilst his hand was heavy upon such of our nation as were sent abroad for their succour. Our consciences will one day accuse us (when wee shall have occasion to seeke the Lord) that we have not for the yeares late past besought his goodnesse with greater feare and devotion, to remoove the rod of his wrath from them.

But did the Lord in this interim direct no messengers of his wrath unto us within our own coasts? Did mortality and famine only follow the campe abroad, or townes besieged in other nations? The famine,

mine, (Gods name be praised for it) hath not for many yeares beene either univerſally ſpread throughout this land, or extraordinary grievous upon any greater portion of it, and yet hath left ſo deepe impreſſion in ſome native members of this great body, as may evidently convince the reſt of great ſtupidity in not ſympathizing more deeply with them. And ſtupidity or dulneſſe in any member, whilſt other ſuffer, is an infallible Symptome of a dangerous diſeaſe, oft-times a certaine prognos- ticke of death; and hee were but an indocile Chriſtian, that could not by thoſe knowne calamities, which much people of this land have ſuffered from this meſſenger, inſtruct himſelfe, how eaſie it is for the righteous Iudge to bring ſuch calamity upon this kingdome by this meſſenger alone, as would move even the moſt malicious and cruell enemies that we have had, to bemoane our caſe, although we were fully aſſured of a conſtant peace with all other neighbour-nations, that have any power or ability to annoy us by the ſword, or any practice of hoſtility. Rome in her growth, in her height of greatneſſe, and in her declining dayes had received many grievous wounds, was ſubiect in all eſtates to fearefull calamities and diſaſters; yet never in ſuch a lamentable and ruefull plight as the famine had brought her to, if wee may iudge of her inward griefe either by her bitter outcries, or by the dejected and gaſtly dreſſe, in which one of her ſonnes then living hath ſet her forth.

Vid. plura apud Claudium initio belli Gildonici.

Si mea manſurus meruerunt mœnia naſci

Iupiter augurio, ſi ſtant immota Sibilla

N

Carmina,

*Carmina, Tarpeias si nec dum despicias arces,
 Advenio supplex, non ut proculcet Oaxen
 Consul ovans, nostrave premant pharetrata secures
 Susa: nec ut rubris aquilas figamus arenis:
 Hac nobis, hac ante dabas; nunc pabula tantum
 Poscimus: ignoscas misera, pater optime, genti;
 Extremam defende famem, satiavimus iram
 Siqua fuit; lugenda Getis, & flenda Suëvis
 Hausimus, ipsa meos horreret Parthia casus.*

After a solemne resignation, of all clayme, title, or interest to all former victories or wonted triumphes, shee takes upon her the beggers garbe, and becomes an humble suppliant for bread; and for that not in iust competency, but in such a measure as might assuage or prevent extremity of hunger, of which shee had suffered so much, as shee thought would have given full satisfaction either to her ancient and inveterate foes, or to the most malignant of her moderne enemies: enough as shee thought to have drawne sighes from the barbarous Getes, or to have wrung teares from the mercilesse Swab, or to have cast Parthia her selfe into a swoon, so shee might have beene a spectatour of her ruefull and tragicall plight: yet all this evill came upon her not by observation; it was not preventible by any forecast or policy besides that which *Ezekiah* here uses; this would have sufficed so it had beene practised in time.

But it is not the representation of that which hath befallen others long since, or may hereafter befall our selves which will so much affect us, as the recognition

cognition of that which we our selves have formerly suffered. It will not then, I hope, be unreasonable to put you in minde, how in these later times whilst neighbour nations addresse their Embassadors to to this court, either to condole the death of our Sovereignes, or to congratulate our ioy for the happy continuance of royall succession, there still hath come one unwelcome or unexpected Embassador either with them, or before them, to this people. And however he seeme to plead for the grave, yet his message is from heaven, and for our peace; though he find audience for the most part with needy, sicke, or dying men, yet his instructions are principally directed to the living and potent amongst us, and the tenure of them is in effect thus, thinke you that those whom the Lord hath wounded with his poisonous arrowes were greater sinners then your selves, or that they have suffered more then they have deserved? I tell you nay, but except yee repent, yee shall all likewise perish; unlessse you prepare your hearts to meet the Lord while hee is on the way, a greater plague then the plague of pestilence, is comming against you. Yet hath that plague bene twice in our memory more fearefull, then in the daies of our forefathers. To omit that great mortality, which was almost universall throughout this land about twenty seaven yeares agoe, The calamities which followed upon the 2^d arrivall, or returne of this Embassadour about 5 yeares agoe did leave a live print or character of that feare, by which the Prophet *Amos* describes the day of the Lord. *Amos. 5. v. 18. 19. The day* of

of the Lord, saith he, is darknesse, and not light, as if a man did flye from a Lion, and a Beare met him, and went into the house, and leane his hand on the wall, and a Serpent bit him. Many fled from the great city, as a man would flye from a Lion, and thought themselves safe, if they could get into a ship for some other port, but sped no better then if they had met with a Beare, death being as ready, as they were, to imbarque it selfe as a passenger for every port, authorized to execute his commission, as well by sea, as by land; others comming to the shore were more harbourlesse in the wished for haven, then if they had committed themselves to the mercilesse waves of the sea, which way soever they tooke, their case was like unto a stricken deare, *heret lateri letalis arundo*. They could not shift aside from Gods arrow, which still tooke up some vitall part for his marke? Some after their arrivall in their native soyle wandered without companions to support them in their weaknesse, and lastly dyed in the fresh and open aire, without that comfort which the infected places, from which they fled, might have afforded them: without comforts in their sighes and grones, without such mutuall expressions of grieve as Sympathy of nature brings forth in the beastes of the field.

But amongst the wofull spectacles, which the calamity of those times presented, none me thinks more apt to imprint the terrour of Gods iudgements deeper, then to have seen men, otherwise of undaunted spirits, men whom no enemies lookes or braggs could afright, afraid to hold parley with their native country-men

countrey-men that came unto them with words of love and peace, more agast to embrace their dearest friends or nearest kinstolks, then to graspe an adder, or a snake. The plague of pestilence is above all other diseases catching, and such as have beene most observant of it's course, tell us, men of covetous mindes or unseasonably greedy of gaine are usually soonest caught by it, though expoled to no greater, or more apparent visible danger, then others are. The course which this messenger of death observes (if these mens observation of it be true) may leade our conjecture to one speciall cause why it was sent amongst us with such large commission, surely if in the daies of health and peace it had not beene usual for one neighbour to prey upon another, and to verifie the saying *homo homini lupus*; the neighbourhood and presence of men of the same nation and profession would not have become more terrible unto others, then if their habitations had beene amongst Wolves, or Lions, or other ravenous creatures. But to what end soever this fearefull messenger was sent amongst us, the tenor of his message either was not well understood, or is not perfectly remembred. And for this reason his commission hath beene renewed of late in the times of our hopes and joy for the continuance of royall succession in a straight line. But Gods name be ever blessed, who hath hitherto so tempered his judgements with mercy, that we have more just cause of joy and thanksgiving for the birth of one, then of sorrow for the death of many. Yet let not this, I beseech you, abate our feare of future judgements, or occasi-

on us to thinke that the Lord either hath repented, or will repent of the evill which hee hath so often threatned, whereof he hath given this land and people so many warnings, untill wee bring forth better fruites of our repentance, then hitherto wee have done. That thus we may doe, let us pray continually to the Lord, that hee would teach us to feare, as *Hezekias* did, that he would teach us to pray, as *Hezekias* did. As for him, hee is the same Lord still, the same loving Father to us, that he was to *Judah*, and cannot forget to repent whensoever wee shall truly turne unto him. Convert us, O Lord, & we shall be converted.



THIS



IER. 26. 19.

And the Lord repented him of the evill which he had pronounced against them . Thus might we procure great evill against our soules.



HIS is the resolution of a controversie, debated from the beginning of this chapter, vnto this place, between the Priests, & the Prophets, and the people, and the Princes of the land; whether the Prophet *Jeremy* were to be put to death, for saying the Lord would make his temple like Shiloh, and the city of Ierusalem a curse to all the earth.

The Priests and Prophets contend, that he was to be put to death, and the people at the first concur with them in this bloody sentence, but afterward comply

comply with the Princes, whose verdict was, that he was not worthy to die, because he had spoken to them in the name of the Lord their God. And vpon this verdict, the elders of the land giue judgment from a ruled case in the Prophet *Micah*, who had spoken more terrible words against both citie and temple in more peremptory manner, then *Jeremy* now had done, and yet not therefore put to death, but revered by *Hezekiah*, as you haue it in the beginning of this 19. verse. *Did Hezekiah king of Iudah, and all Iudah put Micah at all to death? Did he not feare the Lord, and besought the Lord?*

Now if the solemne practise of so good a King as *Hezekiah* was could not moue them, yet the happy successe of his practise should in reason allure them, to deale more mildly with *Jeremy*, then was intended by them. For vpon *Hezekia's* prayers, and repentance, *the Lord repented him of the euill which he had pronounced against Ierusalem, and Sion: and when they further adde, thus might we procure great euill against our soules*, they imply thus much, that if this present assembly doe not repent of their ill intentions against *Jeremy*, the Lord would not repent of the euill, which by his mouth he had pronounced against them.

The points which offer themselves to be discussed are but two. The first, in what sence God is said to *repent*. The second, in what case it is said, *that God will not repent*, or that he is not as man, or the sonne of man, that he should repent.

Deus tunc paenitere dicitur, quando non facit aut quod minatur, aut quod p^{ro}mittit. God as some giue

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out, who take vpon them to resolue this point, is then said to repent when he doth not effect the euill which he threatneth, or the good which he promiset.

All this is true; yet no true definition, no iust expression of repentance; either as it is applyable in Scripture to God or man. Most true it is, that whensoever God is said to repent, it must be conceived, that he did not effect either the euill which he threatned, or the good which he promised: But it is not reciprocally true, that whensoever God doth not bring that euill of punishment to passe, which he threatneth, it is rightly said or conceived that he did repent.

A loving father may sometimes threaten to chastise, sometimes promise to reward the sonne whom he loveth best; and yet not be truly thought to repent, albeit he neither chastise, nor reward him: For hee may thus mingle threatnings with encouragements, with purpose only to try his present disposition.

Thus we read that God, who is a most loving father to mankind; did command *Abraham* to sacrifice his only sonne *Isaac*, whom he loved. This was a threatening command, at least in respect of *Isaac*. Now albeit the Lord did withhold *Abraham's* hand from executing this command: yet doe we not read, nor is it to be conceived, that God did repent of that which he gave *Abraham* in charge. The reason is because he charged *Abraham* thus to doe, not with purpose to have *Isaac* then presently sacrificed, but only to try the sincerity and strength of *Abrahams'* faith, and obedience; and by this triall to

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gaine his assent unto the offering up of the seed promised from the beginning of the world, which was from this time irreversibly ordained to be the seed of *Abraham*. For seeing God from the beginning had determined to give his only sonne for the redemption of man, it was his good pleasure to confirme this promise by oath unto a man, that was ready to offer up his only sonne in sacrifice unto God, and *Abraham* from this very intended worke as *S. Iames* tels us, *was called the friend of God*: the promise made to our first parents was now accomplished by way of contract, or covenant betwixt God and *Abraham* that the sonne of God and seed of *Abraham* should bee offered up in sacrifice for a blessing unto all the nations of the earth. This being the end or purpose of God in commanding *Abraham* to sacrifice his only sonne *Isaac* in whom his seed was called, there is no semblance of repentance in God, although he did withhold *Abraham's* hand from doing that which he had commanded him to doe.

They therefore come neerer unto the meaning of the Holy Ghost in this particular expression, who tell us that *Deus tunc pœnitere dicitur, quando non facit quod facturus erat*. God is then said to repent when he doth not that which he was about to doe, or that which hee intended or purposed to have done. For without a revocation or reverſing of somewhat seriously purposed or intended, there can be no true notion of repentance whether in God, in man, or Angels.

And this notion, or expression of repentance as

it is attributed unto God in scripture, we have expressly delivered by the Prophet *Jeremy*. Chap, 18. from v. 7. to the 11. *At what instant I shall speake concerning a nation, and concerning a Kingdome to plucke up, and to pull downe, and to destroy it; If that nation, against whom I have pronounced, turne from their evill, I will repent of the evill that I thought to doe unto them. And at what instant I shall speake concerning a nation, and concerning a kingdome, to build and to plant it: if it doe evill in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.*

This generall to my observation was first drawne into a rule or doctrinall forme by the Prophet *Jeremiah*; yet the truth of the former part of it was experienced long before in the men of *Nineveh*, though contrary to the mind and expectation of the Prophet *Jonas*, not out of a nescience of this rule, or Gods usuall dealing with men, but out of a particular dislike, or discontent, that the sentence, which God had commanded him to pronounce, should not be put in execution.

The sentence was, yet 40 dayes and *Nineveh* shall be destroyed *Jonas* 3. v. 4.

This solemne proclamation the Lord did dictate unto him as it is. v. 2. Did the Lord thus speake to try the *Ninevites* disposition only, had he no intention or thought, as the Prophet *Jeremy* speakes, to overthrow, or destroy the citie? Certainly the *Ninevites* did thinke he had; and yet this their thought or opinion is commended unto us by the Holy Ghost under the stile, or title of believe, for so it is said

said v. 5. *The people of Nineveh believed God.*

Wherein did they believe in him, or what did they believe of him?

Surely they believed, in the first place, that hee meant as he spake, that he had a purpose or intention to destroy them. They knew their finnes had deserved no lesse, and they believed that God was a iust God, to inflict upon them what they deserved; but they believed withall, that he was a God of mercy, and forgivensse; and out of this feare thus tempered with hope, they addresse themselves to become as capable of his mercy, as they had beene of his iustice. *For so it followes, that the people of Nineveh believed God, and proclaimed a fast, and put on sack-cloth from the greatest of them even unto the least of them; and thus they did both by the Kings royall command, and example: an admirable resolution in a heathen King, a practise more Orthodoxall then was the doctrine of the Priests or Prophets, which questioned Ieremiah, for saying the Lord would make his Temple like Shilo, unlesse they did speedily repent.* But what was the issue of the Ninevites repentance? God, saith the text, *saw their workes, that they turned from their evill way, and God repented of the evill that he had said that he would doe unto them, and he did it not. v. 10.*

Did he then but say that he would doe this evill unto them, without any thought or purpose to doe it? if hee had but only said it, and not meant it, hee could not be truely said to repent him of it; his saying supposeth his intent or thought, for he said it solemnely, and publicquely, not tentatively, or by way
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of triall only.

But if God had a serious will or purpose to destroy *Nineveh* at this time, and destroyed it not, how is it true which the *Psalmist* saith, *that hee doth whatsoeuer he will in heaven and in earth*? So that if it be true what we have before delivered, wee shall be thought by some, to admit either some defect in his power, or some alteration in his will. Thus litle children, by turning long round, imagine that the Globe of heauen and earth runnes round with them, untill their braines be settled: And men of riper yeares (unlesse their vnderstandings correct their fancy) conceipt that towers and steeples, with the shoares, whereon these or other edifices stand, doe move from vs, whil'st we swiftly passe by them, or from them.

But to thinke there should be any change in Gods will, because many things which he seriously willeth are not effected, is an errour a great deale more grosse, then either of the former: For all the change is in the object of his will, that is, in the things willed or nilled by him.

The answer to this obiection, or discovery of this fallacies originall, was most acutely made, and punctually delivered by the schoole-men long agoe, *aliud est mutare voluntatem, aliud est velle mutationem*; It is not all one for God to change his will, and to will a change in things created by him.

God never changeth his will, it alwaies is as his nature is, absolutely immutable, or, as our Apostle speakes, *without shadow of change*: yet by one and the same unchangeable will, hee may, and doth will va-

riety of changes, diversity of alterations, in the things willed by him, or in the sentences denounced by his Prophets in his name. He worketh all things by the counsell of his will, and as Saint Gregory saith, *nunquam mutat consilium*, his counsell doth never change or alter; *sapius tamen mutat sententiam*, his unchangeable unalterable counsell may worke a change in all things besides it selfe.

It was his iust will seriously at this time to destroy the *Ninevites*, and this his will or purpose we will conceive to be more unchangeable, more immoveable then a rocke of Adamant: and *Nineveh*, whilst she continued her wonted course in sinne, was like a ship before a full winde, which had outfailed her watch, whilst the Marriners slept; & by this error ready to dash against the immoveable rock of Divine iustice; had not her Pilots, & governors (awaked out of their sleep upon the Prophet *Ionas* summons) tackt about, and directed their course another way.

If whilst we acknowledge Gods will to be most unchangeable, we consider it withall to bee a most compleat and most constant rule of equity and goodnesse, *qua talis*; it will most necessarily follow, that even in this respect it is a rule most compleat, and most unchangeable, it must have one award for *Nineveh* raging with cruelty and oppression, another for *Nineveh* turning from the violence that was in their hands; one doome for *Nineveh* wallowing in drunkennesse, riotousnesse, and uncleannesse, another for *Nineveh* watching, washing her selfe with teares, fasting, and sitting in ashes covered with sack-cloath. One sentence for *Nineveh* pollu-

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ting her selfe with pride of heart, with periury and blasphemy; another for *Nineveh* humbling her selfe under the mighty hand of God with fasting, devoutly calling upon his name with teares and supplications.

For albeit God knoweth all things, as well things to come as present, and doth nothing otherwise than from eternity it was determined to be done; yet even this wee know was determined from eternity, that every man in every nation should be rewarded, not according to the identity of their persons or place, but according to the diversity of their wayes, to the variety of their workes.

Though Rockes in the sea be immoveable, yet we easily conceive how the distance, or aspect betwixt them and ships, which saile to and fro, doth vary every moment, whilst the ships are in motion. Conceive then *Christ Iesus* to bee, as hee truly is, the immovable Rocke of our salvation, but withall a living Rocke, and an allseing rule, and it will be easier to conceive how the doome or sentence from eternity awarded to every mans actions doth hourly change either for quality or degree, as men doe change their course of life, whether from good to evill, or from evill to good, from good to better, or from evill to worse.

So then Repentance in these *Ninevites* did import not only a will of change, but a true change in their wils and affections. They turned their delight in sinne, into sorrow for sinnes past, and good resolutions not to transgresse so againe.

Repentance in God importeth only a will of change

change, nor is it the will of every change, but a change of the doome or sentence denounced, which the Scripture calls repentance in God. And here I should have set a period to the first point proposed, did not some men question, *whether that beliefe wherewith the Ninevites are said to have beleeved God, were a true beliefe, or an act of saving faith?* however, such it was, as did save them from present destruction, but so it might be in some mens judgments and yet be but a temporary historicall faith. For how could they pray in faith according to the Apostles rule, seeing they doubted whether God would shew mercy upon them, or noe; For so much seemes to be included in the resolution. *v. 9. Who can tell if God will returne and repent, and turne away from his fierce anger, and we perish not.*

Now thus to doubt, may seeme to argue that their prayers were not of true faith.

But these two sacred maxims (*whatsoever is not of faith is sinne*) (*whatsoever is done with doubt or scruple is not of faith*) are oftner wrested, sometimes to abette presumption in respect of God, sometimes disobedience towards his vice-gerents, than any other maxims in sacred writ besides. For this present, the limitation of them is briefly this.

Whensoever the doubt, or controversy stands betwixt a mans belly, or purse, and his soule, or conscience, the Apostles rule (*whatsoever is not of faith is sinne*) is universally true, whosoever doth any thing for his belly, or purse, or matters of such temporall consequence, which he probably doubts, may wound his soule or conscience, his action or choice,

choice is not of faith, is truly sinfull; In other cases he that intends to doe much good, must resolve to doe many things whereof hee cannot but doubt, whereof hee cannot bee resolved but by the event or successe, yet not sinne.

Thus these *Ninevites* were uncertaine or doubtfull, whether the Lord would repent or no, of the evill threatned against them, and yet notwithstanding this doubt, they did well, exceeding well, to fast and pray that hee might repent; and in thus doubting and thus doing, they declare not their workes only but their divinity to have beene much better than theirs who condemne the like actions of heathen men for sinfull, because their persons were not sanctified by saving faith. As for these *Ninevites* they had a true notion of that truth which the scripture teacheth, to wit, that as God is often said to repent, so some speciall cases there be in which hee doth not, in which hee wil not upon any termes repent, and of which the Prophets saying is most true, *He is not as man, or the sonne of man, that hee should repent.*

And such, for instance, was the case of *Saul*, the first King of *Israel*, in the issue, though not from the beginning of his raigne, or from that point of time wherein God revealed that branch of his will to *Samuel* 1. *Sam.* 15. *It repenteth me that I have set Saul up to be King, for he is turned backward from following me, and hath not performed my commandments.* And he that turnes his backe from Gods commandments, shall be sure to meet his judgements in the face.

But this heavy sentence against Saul (as it there followeth) grieved Samuel, and hee cryed unto the Lord all night, but his cryes were not heard, for so it followes v. 35. that Samuel came no more to see Saul untill the day of his death, neuerthelesse he mourned for Saul, and in the 1. v. of the 19. chap. Samuel is expressely forbidden to mourne for Saul: and if hee might not mourne for him, hee might not pray for him.

A lamentable case that so great a Prophet, so good a man as Samuel was, might not pray, might not mourne for his soveraigne Lord, whom by Gods speciall command, he had anointed, but the cause is intimated v. 28. 29. For when Saul by seeking to hold the Prophet from departing from him, had rent his coate, he returns this heavy message unto him, *The Lord hath rent the kingdome of Israel from thee this day, and hath given it to a neighbour of thine, that is better then thou: and also the strength of Israel will not repent for he is not as man that he should repent.* And Samuel had no reason to mourne for him, or to pray to God for reversing this sentence, after he knew the Lord would not bee intreated to recall it.

But here the Aliens from the common weale of Israel, or men of *Julians* disposition would object, is the God of Israel no otherwise affected towards his people, towards Kings of his owne making, then the Gods of the heathen (whom ye despise) were towards kingdomes or Monarchies which served them: Doth hee give his people iust cause to complaine of him as the heathen Poet did of his Gods, when

when he saw *Rome* so rent and torne with civill warres, that it could not long stand. *Hæu faciles dare summa Deos, eademq. tueri. Difficiles!* Will the strength of *Israel* advance a man to a kingdome which never sought it, but had it put upon him whilst hee was seeking his fathers Asses? And will he not be intreated to keepe him in it after long possession, after many adventures of his body, and effusion of his blood for supporting it? Will he repent of the good which he had purposed to doe for *Saul*, and will he not repent of the evill which he had denounced against him? Thus uncatechised flesh and blood, or men not instructed in the waies of God would repine. Now it were an easie answer to say, that God did thus peremptorily deale with *Saul* because it was his absolute will to depose him and to chuse *David* in his place. But this or the like answer would make a foolish heathen starke mad, and move a man that hovered betwixt heathenisme and Christianity to fall quite from us: whereas we are bound by the Apostles rule *to give no offence not only to the Church of God, but neither to the Jew nor to the Gentile*; whereas this answer gives just occasion of offence to them all. For sure the scripture is plaine, and I thinke no Christian will (in the generall) deny, that *Saul* did at this time much better deserve to be deposed, than either hee or *David* did to bee elected King; his sinnes were the meritorious cause of his rejection, but what sinnes in particular is not so apparent.

Saul, as some ancient interpreters observe, was once little in his owne eyes, and then he was a great

man in Gods sight; but hee grew great, exceeding great in his owne eyes, and the greater he thus grew, the more hee waned in Gods favour, whose eternall will, and pleasure is *to give grace unto the meeke and humble, and to resist and bring downe the proud.*

All this is true, but too generall to give satisfaction to the doubt proposed: For God doth never so peremptorily reject any lawfull Prince as hee did Saul without hope of repentance, or reversing the sentence denounced against him, unlesse it be for some excessive multitude or full measure of sinne, or for some ominous, or prodigious finnes.

We read only of two remarkable finnes committed by Saul before his rejection, the one was for offering a burnt offering, and for his intendment to offer a peate offering before Samuel came unto him. 1 Sam. 13. 19. & 20. And for this transgression Samuel saith unto him v. 30. *Thou hast done foolishly, thou hast not kept the commandment of the Lord thy God which he commanded thee: For now would the Lord have established the kingdome vpon Israel for ever.* Saul then had Gods promise before for the continuance of his kingdome. But of this good truly intended to him the Lord from this time repents, as it followes verse 14. *But now the kingdome shall not continue.* Yet upon this fact it is not said, that the Lord would not repent of the sentence denounced against him.

But what was Sauls folly in all this; or was it any? for as it is said v. 8. *he tarried there seaven daies, according to the set time that Samuel had appointed.* It was not so great a folly for Saul being a king to stay no longer, as disrespect in Samuel not to come within

within the time appointed : was it not more fit that the Prophet should stay for the King, then the King for the Prophet? The text is plaine that *Saul staid seauen dayes according to the set time that Samuel had appointed*, but it is not so plaine out of the text, nor is it any way probable, that these seauen dayes were obserued by *Saul* in that season, or to that end which *Samuel* had appointed.

Two good interpreters, and ancient in respect of our times, have observed an amphibology in *Samuels* words, and it was *Saul's* folly to make choise of the finister or wrong sense.

Rupertus &
Angelinus.

The words you have now written, yet not written but spoken then by *Samuel* chap. 10. v. 8. And however the Hebrew text, as it is now pointed, but especially the Latine and the English, doe cast the sense of *Samuels* words that way which the objection supposeth, yet the matter it selfe, and other circumstances sway the other way, in excuse of *Samuel*, and aggravation of *Sauls* folly. *Thou shalt goe downe before me to Gilgal, and behold I will come downe unto thee to offer burnt offrings, to sacrifice sacrifices of peace offrings.* And here they make a pause or full sense, and begin another at these words, *seven daies shalt thou tarry till I come to thee.*

But the originall will beare another sense, retaining the selfe same words, only altering the pause or point, as thus, *Thou shalt goe downe before me to Gilgal, and behold I will come unto thee to offer burnt offrings, and to sacrifice the sacrifice of peace offrings for seauen daies :* and then begin the second clause

thus, *thou shalt tarry till I come to thee*, as if hee had said, see in any case thou tarry till I come to thee, and shew thee what thou shalt doe. *Samuel* it seemes went in the meane time to aske counsell of the Lord as being not himselfe fully instructed in this great businesse which he was towards.

If *Saul* did usurpe the Priests office in offering sacrifices upon pretence of *Samuels* stay, this was prodigious. If he tooke upon him only to appoint the time for the sacrifice or supplication, designing some Priests for exercising the sacred function, this was a great deale too much, more then meere folly; for all this was by God himselfe reserved for *Samuel* who was the interpreter or spokes-man betwixt God and *Saul*. The sacrifice, no question, was a publique and solemne sacrifice, such as *Solomon* made at the consecration of the Temple, whose solemnity lasted *full seaven daies*: and it is probable that this present solemnity which *Samuel* had appointed, was the consecration of *Saul*, or establishing him in his kingdome, had hee not foolishly wronged himselfe by trenching upon the Priests, or the Prophets function, or upon both.

But whether these mentioned, or some others, or these with others were the principall branches of *Sauls* folly, certaine it is, that neither any of these, nor all of these did make his doome to be inevitable, or his deposition irreversibile. For though *Samuel* upon notice of this his folly did foretell that God would give his kingdome unto another, yet he did not expressely adde that the Lord would not repent him of this evill denounced against him: and this
addition

addition being not made, the sentence was lyable to the ordinary rule of interpreting Gods threatnings *Ier. 18.*

Saul by repenting of this folly might have beene capable of that pardon, whereof he made himselfe altogether incapable, by his second more grosse and more stupid transgression of Gods commandment. What was that? His indulgence towards *Agag* and his people. Is it then an unpardonable sinne in Christian Princes to shew pity unto heathenish or idolatrous Princes, whom God hath given into their hands by victory and battaile? No. To gather such generall doctrines or uses, from particular instances in scripture, as some have done from *Ezekiah's* demolishing the brasen Serpent, or from *Ahab's* suffering *Benhadad* to escape with life, is but the Symptome of distempered zeale, misled by ignorance. Nor will it follow, because *Ahab* was more remarkably and more severely punished for suffering *Benhadad* to escape with life, than hee was for putting poore *Naboth* to death; that therefore this slaughter was a lesse sinne in it selfe than the other. For we read that *Ahab* repented him of his unjust and cruell dealing with *Naboth*: but so he did not of his other folly in suffering *Benhadad* to escape with life: and for this reason God repented him of the sentence denounced against *Ahab* by *Elias*: So did hee not repent of that other sentence denounced by another Prophet, *because thou hast &c.*

However, this was not all wherein *Saul* was faulty; though foulely faulty in all this, more faulty in sparing *Agag*, than *Ahab* was in sparing *Benhadad*;
For

For God had expressly commanded him *utterly to destroy Amalek not sparing man or beast*. But so the the same God commanded the *Israelites* to destroy the *Cananites*, yet their sinne in entring league with the *Gibeonites* was not equivalent to *Sauls* transgression; for the condition of *Amalek* and the *Kings* was much worse then the condition of other heathens, more incapable of pity from the *Israelites*, then the *Amorites* or the *Hittites* were. For God had denounced hostility against this people by solemne oath *Exod. 17. v. 15. 16. And Moses built an altar and called the name of it Iehovah Nissi, for he said, because the Lord hath sworne that the Lord will have warre with Amalek from generation to generation*. Now the *Amalekites* being thus solemnly declared to be Gods enemies in so high a degree, the *Israelites* were bound to wreake his foe-hood against that Nation. *Nunc, olim, quocunq; darent se tempore vires.*

When *Saul* was made king of *Israel*, to fight the battles of the Lord, and at this time expressly enioyned to destroy *Amalek*, his sinne in sparing *Agag* and the cattel, was a sinne of like nature, as if a Iudge or sworne magistrate, being put in trust to doe iustice in a particular, unto which his soveraigne Lord had peremptorily and determinately sworne, should upon bribe or other sinister respects neglect his duty, and make his master (as much as in him lay) for-sworne. And for any inferiour judge thus to doe, deserves more bodily deaths then one. It would be disloyalty for his dearest friend to sue for his pardon. It is a most Catholike rule in Divinity,
of

of which the *Heathens* had an ingrafted notion, the ancient *Iewes* an vndoubted tradition, and the vse and doctrine of it unanimously received by primitive *Christians*, that wheresoever we find either matter of blessing or matter of cursing denounced by oath: there the sentence is irreuersible, God will not repent. We see the rule first experienced in thole murmuring *Israellites* to whom God had swoyne, that they should not enter into his rest. For though they repented of their folly, and besought God with teares that hee would reuoke his sentence, offering their service (which before they had neglected) for conquering the land of promise, yet the Lord would not heare them, and, which is more remarkeable, he would not heare *Moses* in this particular for himselfe, because he was involved as an accessary in that sentence, for he spake *unadvisedly* on their behalfe. So *Moses* himselfe doth testifie *Deut. 3. v. 23. &c.* And I besought the Lord at that time saying, O Lord God thou hast begun to shew thy servant thy greatnesse, I pray thee let me goe over and see this good land which is beyond *Jordan* and that goodly mountaine *Lebanon*. But the Lord was wroth with mee for your sakes, and would not heare me; and the Lord said unto me, let it suffice thee, speak no more unto me of this matter, get thee unto the top of *Pisgah* and behold it with thine eyes: for over this *Jordan* thou shalt not goe.

So then God repented him that hee had made *Saul* King over *Israel*, because he had the Kingdome only by meere promise, not by promise confirmed by oath. But God would not repent of his deposition, nor reverse his sentence, because *Saul* by his

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preposterous

preposterous indulgence unto *Amalek* (Gods sworne enemy) did by this fact incurre the sentence of deposition by oath; and more deeply participate with the *Amalekites*, than *Moses* had done with the *Israelites*, whom God had cut off by oath from entring into the land of *Canaan*.

I hope I shall not bee thought to flatter men, whilst I blesse the name of our glorious Lord, for setting a King over us, as farre from *Saul's* or *Ahab's* disposition as they were from the disposition of king *Hezekiah*, & for giving him a people nothing so untoward, either towards God, or him as the murmuring *Israelites* were towards God & his servant *Moses*.

But whatsoever hath beene said, or is written concerning the Kings of *Israel* or *Judah*, were written for our instruction, whether Prince, or people.

The most immediate use of the point last discusst concernes great Princes, and their followers: their followers thus farre, that they never sollicite or importune their soveraigne Lords, or in case they doe, it deeply concernes Princes, not to suffer themselves to be wrought by any solicitation, or importunity, to favour any cause which stands accursed by Gods eternall law, nor to take the persons of any men into their protection whom the supreame Iudge hath exempted from his, nor to patronage any, whom the law of God and man, have designed unto utter destruction. For by doing such bodily good to prodigious malefactors, they shall procure, as my Prophet speakes, *great evill unto their owne soules*. Evils at least temporall unto themselves and to their people, of which the Lord will not repent

pent. For where such favour is shewne unto men, or rather where favour and pity is shewed unto such men as God is thus highly displeased with, there can be no true feare of the Lord. In whomsoever that feare is, it is *predominant* and will command all other affections, whether of hope or feare, whether of hatred, love, or favour to men. Vnlesse such feare of the Lord bee first planted in their hearts, no Prince, nor Potentates, no state or Kingdome can iustly pretend to this blessing which *Hezekia's* prayers obtained. For he first feared, and then besought the Lord before the Lord repented of the evill which hee had pronounced against him, and his people.

Now it is our hope & assurance that God will repent of the evill denounced, which makes our feare of him or of his iudgements, to be a filiall, not a slavish feare. For no man can feare God with a true filiall feare, but hee that apprehends him as a loving father, and one as is sorry for our afflictions, one that delighteth not in the punishment of his sons or servants but in their repentance, that they may become capable of his fatherly mercy, or loving kindnesse.

With thee there is mercy, (saith the Psalmist) *therefore shalt thou be feared.* Why? doth any man feare Gods mercies more than his iustice? No. This was no part of the *Psalmists* meaning: We feare his iudgements in and for themselves and as they bring evil upon us. We feare God himselfe for his mercy, we are afraid to offend him if we bee his children because hee is mercifull, and because the greatest e-

vill which any man can procure unto his own soule, is to deprive himselfe of his mercy, who is goodnesse it selfe, the sole fountaine of all the good which can be derived unto us. Or it may be a further part of the *Psalms* meaning, that it was our apprehension or beliefe of his mercy, which keeps eth our feare, whether of him or of his judgements, within his proper sphere, or limits, as if he had said, *with thee O Lord there is mercy, therefore shalt thou be feared*; hated thou canst not bee by such as apprehend or believe thy mercies; whereas feare of iudgements or perpetuall punishments, unlesse it be tempered with hope of mercy, runs out of his wits, and running beyond its bounds alwayes ends in hatred.

It is not possible either for that man not to love God, which truly beleeves that hee hath mercy in store for all; or for that man not to hate him, or at least not to occasion others to hate him, which is perswaded that he hath reserved iudgement without mercy to some men, as they are men; or that hee hath destinated them to inevitable destruction before he gave them life or preservation.

To bee thus perswaded argues an uncharitable disposition, as well towards God, as towards men: and from both roore and branch of this error, from all such heresies, hatred, malice, and uncharitableness good Lord deliver us, that are thine heritage, thy whole Church, especially this land and people.

A
TREATISE
CONCERNING
THE SIGNES OF
THE TIME, OR GODS
FOREWARNINGS.

CONTAINING

The summe of some few Sermons delive-
red partly before the Kings Majesty partly
in the Towne of *New-Castle*
upon *Tine*.



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L V K. 13. 5.

I tell you nay; but except yee repent, ye shall all likewise perish.



He words containe an emphaticall negative, *οχι, λεγω υμιν*, and the emphasis of the negative doth inferre a vehement affirmative, though conditionall, or exceptive; *but except yee repent, yee shall all likewise perish.*

Besides the grammaticall emphasis, or vehemence, the same words are twise repeated by him who used no tautologies, by him whose nay was nay, and whose yea was yea and Amen. The ingemination of the same sentence was from two severall occasions: The one given to our Saviour; the other taken by him. The occasion given ye have v. the 1. *There were present some that sold him of the Galileans whose blood Pilate had mingled with their sacrifices.* Who these Galileans were, and

Of the Galileans whose blood

and what was their crime, is no where (to my observation) registred in particular; probable it is, that they were the reliques of *Judas* of *Galilee* his Sect, of whom we read *Act. 5. 37*. This man, as *Gamaliel* in that place relates, rose up (that is in our language, did rebell) in the daies of the taxe enioyned about the time of our Saviours birth, and drew much people after him; and though he perished, and all, even as many as obeyed him, were dispersed: yet, his sect, or opinions died not with him: for as *Iosephus* that great *Jewish* Antiquary tels us, hee left two sonnes which maintained his doctrine after his death, and these *Galileans* here mentioned were, it seemes, their disciples; and their crime, mutiny, or attempt of rebellion.

With what intentions the relaters of these newes did interrupt our Saviour in his serious discourse unto his auditors, hee best knew. However, *res ipsa includebat dolum*. With what intention soever they came unto him, the relation it selfe, before such a multitude, was captious: Such as would have put a man but ordinarily wise either to silence, or upon an exigence. If he should have held his peace, this had been a disparagement to the opinion which the people had of his wisdom; and if he were disposed to reply, there seemes a necessity laid upon him either of censuring these *Galileans* for notorious transgressors, or of taxing *Pilat* of extraordinary cruelty, to condemne these miserable men after such dreadfull execution, especially before their country-men (for such were most of his Auditors, *Galileans*, many of them perhaps their kinsmen) had beene odious.

dious. To have taxed *Pilates* person of cruelty, or this his present fact of iniustice, had beene dangerous; for it was an act of state. And whatsoever private edge, or spleene this *Roman* deputy had against these *Galileans*, that was sure to bee backt by publique supream Authority. As for *Pilates* person, place, or fact, that our Saviour (such was his wisdom) meddles not with; hee neither approves, nor disallowes it. That these *Galileans* were grievous transgressors, did iustly deserve what they suffered, hee denyes not. But that they were more hainous sinners than any other *Galileans* which had not suffered the like punishment, that hee firmly denyes, in the 2. v. *Iesus answering said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you nay, but except yee repent* *μὴν ὁμοιωμένους αὐτοῖς*, ye shall all likewise perish.

This speech is directed to his ordinary Auditors, who for the most part were *Galileans*, and our Saviour at the time when this newes was brought him, was not in *Iudea*, nor in *Pilates* jurisdiction, but in *Galilee* or *Peria* which both belonged to *Herods* Soveraigntie.

But these newes-mongers were not *Galileans*, but inhabitants of *Ierusalem*, and for this reason he takes occasion to put them in mind of as fearefull an accident which had fallen out though not so lately, yet within their memory, in *Ierusalem*, admonishing the inhabitants thereof to make better use of it than hitherto they had done v. 4. or those eightene, upon whom the towre in *Siloe* fell, and slew them, thinke

ye that they were sinners above all men that dwelt in Ierusalem: I tell you nay, but except yee repent *αὐτοὶ οὐλοῦσιν ἀπολύνονται* yee shall all likewise perish.

This ingeminate verdict of our Saviour first against the Galileans, secondly against the inhabitants of Ierusalem, as most other of his solemne sentences (if wee had the grace, wit, or will to weigh them aright) admit a double sence or importance, and require a twofold consideration. The one as they are propheticall and of more speciall use. The other as they are morall and of generall use. Wee are in the first place to consider these words now read unto you as they are propheticall. For unlesse we have a true scale of them as they lye under this observation wee shall take their morall meaning either too wide or too streight, and shall continually wander from the meaning of the Holy Ghost in the particular application of them.

But some haply will demand what matter of prophecy or of prophecy besitting the Prince of Prophets thus emphatically to utter *ἐγὼ λέγω ὑμῖν ὅτι οὐκ ἔστιν ἐν οὐδὲν ἑσθλόν* it is in no case, as you thinke of these Galileans, or inhabitants of Ierusalem, but unlesse one and other of you repent, yee shall all likewise perish.

Every ordinary minister of Gods word may, and ought to preach this doctrine dayly to his Auditors, unlesse they be much better than in most places they are. For such (for the most part) both Priest and people are, that unlesse they do repent, they shall dye not the death of the body only, but of the soule. Yea, but many thus dye which do not perish, and many may perish, and yet not perish *οὐκ ἀπολύνονται*

or

or *ipſius* after the ſame manner that thoſe *Galileans*,
 whoſe bloud *Pilate* mingled with their ſacrifi-
 ces, or thoſe eightene of *Ieruſalem*, upon whom
 the tower of *Silo* fell, and flew them. Now our
 Saviours meaning is, that as the end of theſe few
 particular men was exemplary and diſaſtrous, ſo
 ſhould the end of the *Galilean* nation, and of the in-
 habitants of *Ieruſalem* without repentance be, a ſpe-
 ctacle & aſtoniſhment to all the nations of the earth,
 which ſhould ſee, heare, & read of it. And to foretell
 this nationall diſaſter ſo long before was matter of
 prophecie well beſitting the Prince of Prophets.
 A true document that he had the ſpirit of prophe-
 cie, not by meaſures, or minute portions, but moſt
 full and entire, that he was not only *vates futurorum*,
 or *præteritorum*, but *certus interpres præſentium*. For
 unto all theſe points the ſpirit of Divine prophecie
 doth reſpectively reach. *Moses* did declare himſelfe
 to be as true a Prophet in ſetting downe the hiſtory
 of the creation, and the lives of the Patriarks, as in
 foretelling what ſhould befall their poſterity. So
 did *Daniel* in retriving *Nebuchadnezar's* dreame,
 which had outflowne his owne memory, as in gi-
 ving the undoubted interpretation of it. Our Savi-
 our in this place declares himſelfe to be *vates præ-*
teritorum, in his moſt infallible recounting that ſad
 accident in *Ieruſalem* without a remembrancer, or
 any record of it then extant. For however the thing
 it ſelfe was well known to the inhabitants of *Ieruſa-*
lem, yet hee did not preach upon *carantoes*. The
 ground of this his heavenly diſcourſe was not *vox*
populi, but his owne infallible knowledge of both

these disasters. And both of them were extraordinary signes, or forewarnings unto the Jewish nation, and in particular to the inhabitants of the Province of Galilee, and city of Ierusalem. Yet signes or forewarnings, whose interpretations none besides the Prince of Prophets could then have given. And his interpretation of them is in brieft this, that Galilee should bee the prime seat of that bloody warre, and Ierusalem the centre of all those unparalled calamities, whereat the generall signes of the time, and these two particular disasters mentioned in my text directly point, and would strike home without speedy repentance.

That both these sad accidents were such as the Latines call *portenta*, or *prodigia*, that is in sacred language, peculiar signes of the time, or forewarnings of greater calamities to follow, we gather from the first words of the Chap. *in quo dicitur*, there were some present in Ierusalem, in illo ipso articulo temporis, in that very season, or nick of time, who told him of the Galileans, whose blood Pilat had mingled with their sacrifices: What season was that? That point of time, wherein he said vnto the people 12. Chap. 4. v. When yee see a cloud rise out of the West, streightway yee say, there cometh a shewre, and so it is. And when yee see the South wind blow, yee say there will be heat, and it cometh to passe. Yee Hypocrites, yee can discern the face of the skie, and of the earth, but how is it that yee doe not discern this time? Yea, and why euen of your selues iudge yee not what is right? And when the Pharisees, with the Sadduces came tempting, and desiring him that he would shew them a signe from

from heauen, as it is Math. 16. v. 1. 2. Sic. He answered, and said vnto them, when it is evening yee say it will be faire weather, for the skie is red. And in the morning it will be foule-weather to day, for the skie is red and lowring: O yee Hypocrites, yee can discern the face of the skie, but can yee not discern the signes of the times? And albeit his recited speeches Luk. 12. v. 54. were directed vnto the people, or promiscuous multitude then present: yet in that multitude there were (no question) some *Scribes*, which had the prerogative, and portion of the first borne in the title of *Hypocrites*.

Now our Saviour's discourse immediatly before my text being of the signes of the time, and a take of his Auditors dulnesse, in not discerning them: This unexpected interfection of those *Galileans* whose blood *Pilat* had mingled with their sacrifices whatsoever the newes-mongers intended, was indeed no interruption, but rather an illustration of his doctrine; It comes in its right cue: and the relators of this sad accident serve his turne as firly, as the Chirurgion doth the Physitian, by making a visible dissection of that part, on which the other makes an Anatomy lecture. The implication, or importance of the newes, thus suted by divine providence unto the point then handled by our Saviour, is in effect, as much as if hee himfelfe had said vnto his Auditors; If you want other signes of the time to meditate upon, take these two for your theame, the unusuall masacre of these *Galileans*, and the disaster of those eightene inhabitants of Ierusalem, upon whom the tower in Siloe fell and slew them.

These are the first drops of Gods displeasure against the Nation; but these drops without repentance will grow into a current; and the current into a river, and the river swell into a flood, and the flood into an ocean of publique woe, and tragique miseries.

The Prophet *Jeremie* long before had taxed their forefathers as more dull and stupid, then the reasonlesse Creatures, as the birds of the ayre, for not discerning, or not observing those signes of the time, which did foreshew Gods judgments vpon them, with the causes which did provoke them, *Jer.* 8. 6. 7. *I hearkned and heard, but they speake not aright; no man repented him of his wickednesse, saying what haue I done, every one turned to his course, as the horse rusheth into the battel; yea the Storke in the heauen knoweth her appointed times; and the Turtle, and the Crane, and the Swallow, obserue the time of their comming, but my people know not the Iudgment of the Lord.*

This stupidity or senslesnesse in man, whether *Iew* or *Gentile*, whether *Christian* or *Heathen*, in thus slighting or neglecting the signes of the time, that is such portendments or prognostiques of Gods judgments or calamities, as the very booke of nature, or of the visibible creatures affords, argues the nature, at least the disposition of men, in whom this stupiditie is found, to be farther out of frame then the nature of the birds of the ayre, or beasts of the feild. For they commonly fore-see vnseasonable weather or storme comming, and seeke in time for some refuge or shelter, but so doe not men for the most part returne to God, who is their only refuge,
vnder

under the shadow of whose wings, there is only hope of safety; albeit he daily gives them more pregnant prognosticks of wrath ensuing, then the disposition of the ayre doth vnto birds or foules.

From these circumstances of the season, wherein these newes were brought unto our Saviour, the ensuing discourse must take its rise by these degrees, first, of the peculiar signes of times portending unusuall calamities, and of their generall use. Secondly, of the manner how this prophesy was fulfilled upon the whole Iewish Nation, according to the scale, or model of these two signes upon these few *Galileans*, and inhabitants of *Ierusalem*. Thirdly, of the morall use, or application of both these signes and predictions.

That the preserver of mankind doth alwayes in one kind or other gently, yet seriously forwarn every city, or nation of such extraordinary calamities, as hang over their heads, and without repentance inevitably fall upon them; there can bee no better prooffe than by induction, that is, by the generall agreement of Historians whether sacred, Christian, or heathen, in all ages. Of Historians, whose workes are entirely extant, or unsuspected to be the Authors whose names they beare, *Herodotus* is the most ancient, and he hath made up the induction to our hands untill his owne times, *Quoties ingentes sunt eventura calamitates vel civitati vel nationi, solent signis prænunciari. Extraordinary calamities, whether such as befall cities or peculiar Signiories are alwaies foreshewne by some signe or other.* This author lived before *Alexander* the great, but after *Cyrus* had

had taken the city of *Babilon*; and is quoted by *Aristotle*, who was *Alexanders* instructor. I referre his instances or ensamples confirming his former induction of generall observation to a fitter opportunity; diverse of them being more paralleld to the signes of the times in my text, then any I have read in any heathen Author. In the age next ensuing, the Author of the second booke of *Maccabees* (A man of authentique credit for matter of fact, though not of Canonick authority for his doctrine, or judgement vpon matter of fact related by him) hath recorded the like forewarnings, though in another kind, foresignifying the warres that betell the *Iewish* nation by *Antiochus*, Chap. 5. 2. 3. To parallel these with the like in every age since that time, would be lesse painefull to an ordinary Preacher, then troublesome to his auditors. *Matchiavel*, a man as free from superstition, or vaine credulity, as any other writer that hath bin borne and bred amongst Christians, out of his owne reading, and experience hath made the same induction which *Herodotus* did, but somewhat more full.

Ut causam facile confitebor me ignorare: ita rem ipsam cum ex antiquis, tum novis exemplis agnoscere oportet, & confiteri omnes magnos motus, quicunque, aut urbi, aut regioni evenerunt, vel à coniecturibus vel à revelatione aliquâ prodigijs aut caelestibus signis prædici ac prænunciari solere. Matchiav. disput. lib. 1. cap. 56.

But besides the induction made by *Herodotus* (whose works I doubt, but know not whether *Matchiavel* had read) many other instances he brings out of

of his owne observations and experience.

But some will aske, what credit is to bee given to *Matchiavel* or men of his temper? Little or none (I must confesse) in point of censure or opinion concerning matter of religion or sacred use; But as the testimony of the *Jew* in matter of fact is the most pregnant prooffe that wee Christians can use against the *Jewes* themselves, or for confirmation of our religion, so *Matchiavels* testimony in matter of fact of this nature whereof we treat is most authentique against the *Atheists* or men of no religion. For this great *Politician* was so farre from being too superstitious or credulous in this kinde, that by his writings many have suspected him to have beene rather irreligious, more inclining to *Atheisme* then either to the Christian or *Jewish* nation. And whatsoever in this kinde he hath observed, as hee himselfe confesseth, was in a manner evicted or extorted from him by the evidence of truth. The true cause of such prodigious signes or forewarnings he professes he did not know, and we have reason to believe him in this, because he was ignorant of the right end or use of them. But this, saith he, all we of *Florence* know, that the comming of *Charles* the eighth *French King* with a puissant army was foretold long before by *Jerome Savanorola*, and likewise foreshewed by many other signes rise in his times, throughout the *Dukedome of Tuscany*. Now this divination of *Savanorola* was not gathered from any politique observation: for *Charles* his attempt was in all politique esteeme so incredible and rash that the grave *Senators* of *Venice* would give no credence unto the first newes of his
 S entring

entring into *Italy*, untill one of their ancients better acquainted (it seemes) with that *French Kings* disposition then the rest, told them that he could more easily believe this rash attempt of that *French King* then of any of his predecessors. But besides the testimony of *Machiavel* for this particular wee have the undoubted testimony of *Philip de Comines* that grave and religious *Historian*, who was then agent for the *French King* in *Italy*, and relates this prediction from *Sorazmolahis* owne mouth, with more particulars then *Machiavel* mentions, for he expressly foretold him of that unexpected successe which *Charles* at his first comming did finde: but this hee foretold with this proviso or caution, that unlesse the *King* his master did faithfully execute the worke whereunto the *Lord of Lords* and *King of Kings* had designed him, he would quickly call in his commission and bring the *French* armes backe againe into their owne land with disgrace and losse. The event did prove both these parts of this prediction to be most true.

This great alteration of state and warres in *Italy*, as *Machiavel* confidently affirms, was likewise portended or foresignified by such apparitions in the ayre as the Authour of the second booke of *Metamorphosis* in his 7. chap. mentions, that is, by apparitions of great armies of men joyning battell over *Aretium* a Towne in *Italy*. The words of the Authour of the second of *Metamorphosis* before cited are these, And then it happened that through all the city for the space of 40 daies there were seene horse-men running in the ayre in cloath of gold, and armed with lances, like

a bande of souldiers and troopes of horse-men in array
encountering and running one against another, with sha-
king of shields, and multitude of pikes, and drawing of
swords, and casting of darts, and glitterings of golden
ornaments and harnesse of all sorts, wherefore every
man prayed that that apparition might turne to good.

He instances in another signe or prodigie well
known to all in Florence, which did portend or fore-
signifie the death of *Lorenzo de Medices*, who laid
the first foundation of the present *Dukedome* of *Tus-
cany* in his family, being a man who by his wisdom
had preserved all *Italy* a long time in peace. For a
litle before his death the rooofe of their chiefe
Church or Temple tooke fire from heaven, which
much defaced it. The banishment of *Petrus Soderi-
nus* a great peere and pillar of the state of *Florence* in
his time, and the calamities which ensued thereupon,
were likewise fore-signified or portended by the
burning of their *Guild-hall* or *Senate-house* by light-
ning or fire from heaven. These examples he brings
from his owne knowledge; another he brings out
of *Livy*, of one *Aditius* an honest countrey-man,
who was warned and commanded by a voice in the
dead of night more cleare and shrill then the voice
of man, to tell their Magistrates that the *Gaules*
their enemies were coming to be revenged upon
the *Romans*. So hee concludes his discourse as hee
did begin it, that whatsoever might be thought of
such conjectures or forewarnings, this is most cer-
taine by experience that some great alterations al-
waies follow upon such signes or forewarnings.
As for *Herodotus* I like his verdict in this kinde the

better, because hee refer'd this observation of prodigies or signes of the time unto the Egyptian nation, which was the most ancient and most remarkeable Kingdome amongst the Heathens. And what reason the Egyptians had to observe these prodigies and signes of the time more than others, both Iewes and Christians cannot but know or may remember, seeing God had shewed such signes and wonders in the land of Egypt as had not beene shewne in any nation before, such as can scarce be paralleld in any nation since, besides in the destruction of *Ierusalem*, untill the day of judgement, or the signes which shall be given before it come.

Unto maters related by the Author of the second booke of *Maccabees* if not for his own esteeme, yet for *S. Pauls* or whoever were the Author of the epistle to the Hebrewes, we owe such an historicall beliefe as may ground maters of sacred or canonicall use or application, because that sacred Author hath given him credit or countenance in his relations of the persecutions of Gods people long before his owne time, which are not registred by any ancient Author now extant, besides this Author of the second booke of *Maccabees*. 2. *Maccab.* 7. 7. *Heb.* 11. 35.

They extend an undoubted truth too farre, which make canonicall scriptures to bee the only rule of our beliefe, as well for maters of fact, as for maters of Doctrine or use. For some maters of fact, though not related in canonicall scriptures, wee may, and doe beliefe, or know, as certainly, as those maters which are related by sacred historians. Wee (all of us) as stedfastly believe, and know, that God hath

hath often visited this land with the plague of pestilence in later yeares, as we doe that he visited the land of *Iudah* in *Dauids* time. Many of us believe or know, that we have beene sicke, grievously sicke; and this we believe and know as firmly, as we believe that *Hezekias* was sicke even unto death and recovered, albeit his sicknesse, and the plague wherewith *Iudah* was visited in *David's* time are both recorded in scriptures, so are not any visitations wherewith the Lord hath visited either our selves in particular, or this land and people in generall.

But though these or the like matters of fact be not exprest in scriptures which are the rule of our faith: yet are the canonicall scriptures the only rule of faith, how wee ought to demeane our selves, when we are either visited in particular as *Hezekias* was, or when Gods visitation is more generall and publique, as it was upon *Iudah* in the raigne of *David*.

But however we may know maters of fact which are present, or which fall out in our times as undoubtedly as we do maters of fact related in scriptures: yet it will be objected, that we may not give the same credit or beliefe unto any maters of fact done in former times related by Heathen or Christian, by ancient or moderne Authors, which we doe unto all maters of fact, which have beene registred by canonicall writers.

All this is true, yet unto writers as well Heathens as Christians wee may and ought to give, though no sacred esteeme or credit, yet an historicall or morall beliefe, as many by profession

cession Christians doe not distinctly give unto matters of fact related by sacred writers, or at least unto their censures of them.

If all, or most of us could but attaine unto such a distinct historicall beliefe of sacred writers as many have of stories related, as well by ancient Heathens as by moderne Christians, we would be more religious, or lesse irreligious than for the most part we are.

Briefely, thought to believe as much concerning the signes of the times as the Heathens did, though to make as good or better use of them than they did, be not sufficient to acquit us from ruine and destruction foresignified, yet not to believe as much as they did, not to make so good use as they did, not to bee so much affected with them as they were, is enough and more than enough to condemne us, enough to bring that ruine or calamity, which they portend or fore signify inevitably and in full measure upon us.

Unto these observations of *Herodotus* and *Matthiæ* I only adde this one, that the greater the alterations or calamities be which are thus foresignified, or portended, the greater commonly, and more strange the prodigies bee which fore signify them. The more suddaine the blow, or the fewer the forewarnings be, the more expresse, & punctuall they are. Two instances for this present shall suffice, exhibited a little before, or in the time wherein *Matthiæ* wrote. Both forewarnings were given *First* vnto, by the voyce of men, but of men which no man present knew, either whence they were, or whither they

they went, after the delivery of their message.

The one vnto James the fourth, then Lord and King of our now sister nation. The apparition and message was so strange that the learned Historian from whom I haue it professeth, he should hardly haue beleeued it, vnlesse he had heard it from a man farre from lying and coynling of newes, as from Sr David Lindsay that famous King at armes, and Knight of the Mount.

Hac belli demeritatione in Scotiam prolata dum ad exercitum proficiscens rex Limnachii vespertinus in Aedes sacre cantiones (ut tum moris erat) audit; senex quidam ingressus, capillo in rufum flavescente, ac in humeros pramissa, fronte in caluicium glabra capite nudo, veste longiuscula cyanei coloris amictus, ac linteo cinctus, cetero aspectu venerabilis, in regem quarens per turbam obstantium penetrat; ubi ad eum accessit rusticus quadam simplicitate, super solium, in quo rex sedebat innixus. Rex inquit, ego ad te sum missus ut te admoneam ne quo institisti progrediaris, quam admonitionem si neglexeris, non erit & reuante eorum qui te comitabuntur: preterea premanere sum iussus, ne mulierum familiaritate, consuetudine, ac consilio utaris, facis uerò si facies & damno & ignamini tibi res eris. Hac locutus turba sese immisit: nec enim, precibus finitus, rem eum requireret, usquam comparuit: quod ea magis mirum est, iussam quod eorum qui propius astiterant atq; eum observabant, auidi ex eo multa sciscitandi, nemo eius discessum senserat. In iis fuit David Lindsay, Montanum; homo spectata fidei & probitatis, nec a literarum studio alienus, & cuius totius uite tenor longissimè à mentiendis aborat, à quo nisi

ego

ego hac, uti tradii, accepissem, ut vulgatam vanis rumoribus fabulam, omisissurus eram.

And it is no wonder if this forewarning were so vnu-
suall & strange, seeing the calamity which through the
neglect of it, was so great, as this famous Herauld in
his writings complaines it could not be paralleld in
any nation besides the *Aegyptian*, for the losse of the
Prince, and so many Nobles in one day: But though
the blow was for the present terrible, yet, God be
praysed, the wound was not incurable; *For san & has
uenturus amor pramiserat iras*. The wound, or
breach was at that time the wider, that the cure, or
close of it might be the sweeter; and let him perish
that seekes any other vse of the ancient foehoods,
betwix these two neighbouring nations, then the
setting of such loue, and peace betwixt them, as be-
commeth dearest sisters. Let no other emulation
possesse Nobility, Gentry, or Commonalty of ei-
ther Kingdome, besides true zeale in Gods service,
and loyall obedience to his Vicegerent, their ioynt
Lord, and soveraigne.

If the former relation of that famous Knight, and
Herauld might seeme strange to any for the present,
their diffidence, or incredulity might haue bin suffi-
ciently convinced by an apparition, and forewar-
ning farre more strange, exhibited within twelve or
thirteen yeares after, vnto the State, or Court of Hun-
garie.

„ The King being at dinner, the gates of his Ca-
„ stle being shut (as the custome was) a certaine
„ ghost, in forme, and shape of a man, evill favoured,
„ with crooked leggs, came halting, and knocks at
the

Amongst o-
ther writers
of those times
see that noble
*French Histo-
rian, Martin
Fumée Lord
of Genillé.
Histo. Hun-
gar. lib. 1.
pag. 32.*

the gate, and with a loud shrill voyce desired to
 speake with the King, to acquaint him with
 things which nearly concerned both the good
 of himselfe, and of the Kingdome. His speeches at
 first being not heard by the guard, who were in
 the gate (as it is the use in Princes courts) he cry-
 ed louder, and with a horrible voice demanded
 againe, whether they gave the King notice there-
 of. In the end, certaine of the company being mo-
 ved by the importunity of this deformed Ghost,
 they demanded of him what hee would have, but
 he replying said, hee would not reveale his secrets
 to any but to the King. This message was presen-
 tly caried to the King, who understanding the cause,
 sent unto him one of his servants, in the best and
 richest apparell, and one who was next to himselfe,
 feigning that he was the King, commanding him
 to enquire what this fellow would say. This mes-
 senger coming before the Ghost, and asking him
 in private, what secret he would impart unto him,
 the other denying that hee was King (but came
 disguised to abuse him) with a high, and loud voice
 hee said, that since the King would not heare him,
 he should shortly perish. And so shortly he did with
 the losse of a great parte of the Kingdome of Hun-
 gary not recovered by Christians to this day.

But it is time to come to the use, which the
 Heathens did, and the Christians ought to make
 of the speciall signes, or forewarnings, of what
 kind soever they bee. Of the Heathens, some in most
 ages did utterly contemne, or scorne all presage
 from the signes of the time, some not so ill dispos'd,

T

did

did slight them, others took them into serious consideration, but for the most part made no right use of them, did grossly erre either in practice, or opinion. The ancient *Romans* had an accustomed presage of success in battle, by the eating of birds, kept for that purpose. This kind of presage was so farre condemned by *Claudian Pultcher* generall for the *Romans* in the first *Punicke* warre, that when the soothsayers had dissuaded him from giving battaile to the *Carthaginians* that day, because the birds would not eat, he commanded them to bee cast into the sea, to see if they would drinke or no. But the ill success, which was conceived to follow upon this contempt, did cause the *Senate* to call in his commission, and chuse another generall in his place. Howbeit this kind of presage, I take it, was no signe of the time, nor forewarning exhibited by the true God, but rather effected by superstitious men.

However, the contempt, or scorn of superstition, or blind devotion, unlesse it spring from a sincere, and well rooted love to true religion, is much worse than superstitious, than idolatrous practices. Many instances are extant in unsuspected Authors, that the irreligious contempters, or scorners of false Gods have been remarkably plagued, not by those supposed Gods, whose service they neglected, but by the true and only God, who is the just revenger, as well of *Atheisme*, and irreligion, as of *superstition*, and *idolatry*.

But the Emperour *Vespasian*, though an Heathen, was in his way devoutly religious, and though no contempter, yet a slighter of the prodigies, and signes of

of the time. For when amongst other presages remarkable of his death, notice was given him of a comet which then appeared, he bid the relaters deliver this message to the King of *Parthia*, *Ille cum tu es est, ego autem calvus*; seeing the King of *Parthia* did weare long haire, it was most likely, that this blazing starre, or *crinita stella*, as the *Romans* call it, should portend his death rather than the Emperour *Vespasian*, who was bald. But the course of destiny as the *Hearthens* upon this observed could not be diverted by jerkes of wit, for *Vespasian* died before the extinction of this comet, and the King of *Parthia* outlived both: *Vespasian* perhaps might have lived the longer, if upon these summons, or forewarnings, hee had betaken himselfe to his prayers, as *Hezekiah* in like case did, or said in his heart unto the divine power, which gave him those summons, as *David* in like case did; Behold here am I, do with me as it seemeth good in thy eyes.

But error in opinion concerning the use of these forewarnings was usual to the more ingenious, and devoutest sort of *hearthens*, which did carefully regard them. Thus farre they are to be commended, in that they thought these forewarnings to bee sent by the Gods, or Divine powers as tokens or pledges of their good will towards men, some of them expressly say they were sent from the God, not from the Gods, from *caelestia numina*, not from *caelestia numina*, from the power of heaven, not from heavenly powers; wherein did these men faile, or erre? In this specially, that albeit they did not suspect the Divine power either of hatred, or want of good will

towards men, yet they thoughtward, and destiny
were stronger then this Divine power; that the mis-
erable calamity, and fucellie which did commonly
ensue upon such forewarnings could by no means
possible be either prevented, or averted; hence was
that of the like exclamation;

Silium
Italicus.

*Hec tanti monitus, frustra, morantia parcas
Prodigia; heu superi satis certos minores.*

But this was the speech of a Poet, and Poets take
liberty to be passionate in expressing their dispositions,
and opinions of men in their times. Yet a most sober,
most ingenuous Roman writer is more expresse to
this purpose in prose. *Opus etiam Pompeium Jupiter
omnipotens abunde monuerat, nec cum C. Cesare ultra
magna belli fortunam experiri contenderet.*

Valerius
Maximus.

He speaks not of the Gods in general, but of one
God, whom he characters under the stile of omni-
potency, who did forewarn Pompey by great, not suf-
ficiently only, but abundantly, not to hazard his for-
tunes upon a battaile to be determined on one day.
The forewarnings which he there relates were extra-
ordinary, and prodigious, sates of them portend-
ing Pompey's overthrow, or less Caesar's victory. His
reproof, or censure upon them is briefly this, they
were such as quibus appareret celeste numen. & Caesaris
gloria subiret. & Pompeii errorum inhibere voluisse.
But if this heavenly power were willing to inhi-
bit Pompey's error, how came it to passe, that it was
not inhibited? This is all the reason hee could give,
invisibilis leges necessitatis, petunt, ut qui ab amentia
remotum, prodigia ista in sua assentione perpendere
passi non sunt. The irresistible laws of necessity would

not suffer this great and otherwise most prudent Ge-
nerall so might this forewarning mighting to him.
But if this Jupiter or heavenly power were as
he instiles him, omnipotent, and willing withal, as
he confesseth to in his Pompey's error at this very
time, what law, what necessity, or what lawes of ne-
cessity could resist, or prohibite the execution of his
will? These immutable lawes of necessity if any such
there were might be more truly saide omnipotent
then Jupiter or that great God, who gives lawes to
man, and Angels: but it was the want of true Logick
which did occasion this error, or ill expression in
this heathen writer, as it had done and doth the like
in the *Stoicks*. The transposing only of one word, or
placing of one point aright, without alteration of a-
ny syllable, or it's signification, would make this hea-
then's opinion, and expression of himselfe exactly
parallel to the rule of faith.

When he saith, *Jupiter's lawes necessitate it, so
that he could not suffer Pompey to lay these forewarnings to
heart*, he contradicts himselfe, and the truth of Di-
vine, omnipotent power. Whereas if he had said,
the invincible lawes of necessity did suffer Pompey
not to lay these forewarnings to heart, he had spo-
ken like a Christian. For there can be no other in-
vincible law of necessity besides the irresistible will
of the one omnipotent God, and that is a law abso-
lutely invincible, and most irresistible; and yet a law
which admits a liberty of choice in the parties
subject to it, or a law for the most part disjunctive. It
was the irresistible will of God that Pompey should
have sufficient, or as this Author speaks, abundant
warning

Repentance of the Galatians was possible

warning to correct his error, or to abate his high spirit or pride of heart; and yet it was one and the same irresistible will of one and the same God, that these forewarnings, how prodigious soever, should not necessitate his will or enforce reluctance upon his present resolution.

No matter of fact, or signs of the time can be more infallible prognosticks of calamities foretold by them, then these signs of the time which it pleased our Saviour to interpret. No prophetic or prediction, though uttered by an Angell from heaven, can induce a greater necessity, or argue a more inevitable futurition of things so foretold than the expresse prediction, or prophetic of the Sonne of God himselfe.

Though here, or elsewhere he often foretold the destruction of *Galilee*, and *Jerusalem*, yet was not the destruction of either of them from the date of this prophetic absolutely necessary, or inevitable, but necessary only upon supposition, or conditionally necessary; *unless ye repent ye shall all likewise perish.* Yet but this proposition might be true, *if they did repent they should not perish.* But this doth not argue their repentance to have beene possible. For *Hypothetica propositio* (as they say) *sihil ponit in esse*; this proposition would be true, though in a beggers mouth. *If I had tenne thousand pound I should be a rich man*, yet the truth of this proposition puts no money in his purse.

But he that would apply this Logicke rule unto our Saviours speech in my text, doth either pervert our Saviour, or make him to be a seeter of the sons of

of affliction, which later of two evils is the worse; for where so ever the contract or covenant is serious, or where the bond or grant is real, and legall the condition must be facible.

The Prince, or Judge, that would grant, or promise a malefactor, suppose a man slayer, his life upon condition, or proviso, that hee should restore the party whom he had slaine to life againe, would be thought rather to mocke him then shew mercy to him, and so do himselfe, and his authority more wrong than the other good.

Solomon did not mocke *Shimei* when hee gave him life upon this condition that hee should keepe himselfe within the confines of *Jerusalem*. This condition, though not performed by *Shimei*; was facible, and the breach of it did bring death upon *Shimei*.

Every condition or promise, if it bee serious, presupposeth aliquid in esse, presupposeth some state in being. As when our Saviour saith, except ye repent, ye shall all likewise perish; This exception, or condition presupposeth an estate in *Sano*, yet an estate mutable. It presupposeth these men were truly liable to destruction threatened, but it presupposeth withall that the doore of life, and salvation, though now but narrow, was not utterly shut against them; that as yet it was called to day vnto them; yea that after this time there was a season wherein this *voice* of God did call them to repentance, when he beheld the city, and wept over it; Oh that thou hadst knowne this *thy day* & c. After they had cast him off from being King over them, and exempted themselves from his wonted

wanted special protection; yet hee ceaseth not to pray for them. *Father forgive them for they know not what they do.*

But here some, who ~~think~~ part of their office to send off Gods intended mercies from such as they have marked for reprobates, will tell you, that our Saviour did then pray not for the Jewes, but for the Roman Souldiers. ~~But~~ Roman Souldiers they were not, but Jewes of the worst condition, which stoned the blissefull Maryr. ~~Saviour~~ to death; and yet he prayed, *Lord lay not this sinne unto their charge.* And it will be no sinne in us to thinke that the dying disciple did learne this extraordinary charity from his dying Master, as to sinne not sinners. Now if either Master or disciple had knowne the destruction, which layged over this peoples head, to have beene at that time altogether inevitable, neither of them would, nor might have prayed for them, ~~nor~~ against the plague which in the night fell upon them; for it was never lawfull for the Prophets, nor is it for any man living this day, to pray for any people, or person in case they infallibly know that they are ~~unavoidably~~ unavoidably cast off by God, or left in a state ~~improbable~~ improbable. As for the destruction which threatened against Galilee and Ierusalem, though at this time truly evitable, yet it became inevitable every day that they lived, for almost forty years, by their continual persecutions, special finnes, and their progression in sinne without relentance, was occasioned by the neglect of the signes of the time, or the forewarnings which God had given them for their good.

No publique plagues or calamities whether fore-
signified by such signes, as these in my text, or pun-
ctually foretold by Gods Prophets, or by his Sonne
the Prince of Prophets, become inevitable, unlesse
it bee by contempt, or neglect of forewarnings gi-
ven, or by deeming all events to be inevitable, be-
cause they are foresignified, or foretold by God
himselfe, or by his embassadours.

It is true sometimes, that the very inevitability of
ensueing calamities is either expressely foretold
or foresignified: but such presignifications, or predi-
ctions can bee no forewarnings, but rather peremp-
tory denunciations of some irreversibile sentence,
or doome after warnings given, be they more, or
fewer.

To scorne, or neglect forewarnings given, is a
Symptome of hardnesse of heart, and contempt of
Gods word. To thinke all calamities are inevitable,
which are foretold, or foresignified, or of which
God himselfe hath given forewarnings, is a branch
of false Doctrine, or an heresie, sometimes adjudged
by the lawmakers of this land to capitall, that they
did exempt the maintainers of it (which were then
the sect of the *Anabaptists*) from all benefit of the
Kings royall pardon, as is apparent from the gene-
rall pardon of the thirty 2 yeare of King Henry the
eight: but by what constitutions of the visible Church
of England which then was the error of such men
as thought nothing could fall out otherwise then it
doth, was condēned for an heresie, or by what parli-
amentary law it was adjudged to be a capitall heresie
uncapable of pardon, or whether such Ecclesiasticall
V constitutions

Repentance of the Galileans was possible &c.

constitutions or municipall lawes as were then in force have beene since by like authority repeald, or antiquated by disuse or discontinuance of practise, are points without the limits of my profession, and besides my intention either to determine or farther enquire after in this place. Therefore leaving these points with all submission to the learned professors or interpreters of lawes Ecclesiasticall or municipall, the next enquiry must be of the manner how this prophetic of our Saviour, and the signes of the time which he did prophetically interpret, were accomplished.

OF



*Of the severall sorts of Divine
forewarnings.*

HHe manner of Gods forewarning by matter of fact, or other visible signes, is so various, that it cannot be comprehended by art, or observation. Sometimes hee forewarnes by signes in the Sunne, and Moone, sometimes by apparitions in the ayre, sometimes by monstrous births; sometimes hee makes the murren of cattel, or mortality of beasts of the field, or birds of the ayre to be forerunners of plagues or pestilence unto men. Sometimes he forewarnes men (as we say) in kind, and gives them a touch of publique ruine, or desolation ensuing, without repentance, by the suddaine disasters of some few men, or children in the same nation. So *Herodotus* tels us, that before the desolation of the people of *Chios*, these strange signes did happen. *Sed videlicet quoties &c. ut supra. Etenim Chius ante hanc cladem ingentia signa contigerant: Vnum, quod ex choro centum juvenum,*

Of the severall sorts of Divine forewarnings.

num, quos miserant Delphos, duo omnino rediere, nonaginta octo pestilentia absumptis: Alterum, quid sub idem tempus, paulo ante navalem pugnam, dectum supra pueros litteras discentes corruit, ita ut ex centum viginti pueris unus omnino evaserit. Hæc eis signa Deus præmonstravit; post hæc excepit pugna navalis, qua civitatem in genna deiecit. Accessit ad cladem navalis pugna Histiane cum Lesbii, qui Chios iam exhaustos facile ad excidium deduxit. Herodotus lib. 6.

The signes were two, One, that of a hundred young
 „ men, whom they had sent to Delphos, two onely re-
 „ turned, the rest being consumed by pestilence: ano-
 „ ther, but a litle after the same time, before the losse
 „ of their Navy and Mariners by sea, the roote of the
 „ Schoole-house did fall so suddainly, that of an hun-
 „ dred, and twenty children, but one escaped with life.
 „ And these signes (as hee conceives) God did give
 „ them of that great disaster, which they had by sea,
 „ which brought the city first upon her knees, and af-
 „ ter to that utter ruine, and desolation, which the
 „ Lesbians in their weakenesse did bring upon both
 „ city, and people.

These forewarnings, as before was intimated,
 runne parallel with these two in my former text, the
 fulfilling of which, as also of the parable uttered
 by our Saviour in the words immediatly follow-
 ing, come now to be discust.

LVK. 13. verses 6. 7. 8. 9.

- 6 He spake also this parable; A certaine man had a fig-tree planted in his vineyard, and he came and sought fruit thereon and he found none.
- 7 Then said hee unto the dresser of his vineyard, behold these three years I come seeking fruit on this fig-tree, and find none; cut it downe, why cumbereth it the ground?
- 8 And he answering said unto him, Lord let it alone this yeare also, till I shall digge about it, and dung it.
- 9 And if it beare fruit, well; and if not, then after that thou shalt cut it downe.



Hese words are as an appendix of our Saviours precedent discourse concerning such signes of the time, as did portend, or forefig-nifie the utter ruine of the *Iewish* nation, and of the visible Church planted in it. How peremptory so-ever the forewarnings were, how infallible soever he was in his predictions of their ruine, yet both were subject to this exception, or condition, *unlesse ye repent, ye shall all likewise perish*. The use, or importance of the parable was to admonish them, that these forewarnings or signes of the time, which God did give them, whether by the expresse words of this great Prophet, which was then amongst them, or by strange matters of fact legible in the bookes

A paraphrase on the parable

of the visible creatures, were not to continue *in in finitum*; They had their period set before all times; from eternity. And however it is elsewhere said, *That at what time soever a sinner doth repent him from the bottome of his heart, I will put all his wickednesse out of my remembrance.* Yet is it no where said, that sinners may repent them at what time they will, or find the just fruits of such repentance as they performe. But as there is an indefinite or long time, within which it is possible for sinners to repent, and a promise universall, that at what time soever, within this limited time, sinners doe repent, their prayers, & supplications shall be heard: So there is a peremptory day set to all nations respectively, after which there is no accessse by true repentance, no entrance by such repentance, as they tender unto temporall safety. *To day* (saith the Psalmist) *if you will heare his voice, harden not your hearts as in the day of temptation in the wilderness, when your fathers tempted me, proved and saw my workes forty yeares: Wherefore I was grieved with that generation, and said, they doe alwaies erre in their hearts, and have not knowne my waies; So I sware in my wrath, that they should not enter into my rest.* Heb. 3. v. 7. 8. 9. 10. Psal. 95. 7.

The meaning of the Psalmist in that place, is more fully and plainly expressed by our Saviour verses 24. and 25. of this Chapter, in his answer to that question, *Lord are there few that shall bee saved?* And hee said unto them, *strive to enter in at the strait gate: for many, I say unto you, will seeke to enter in, and shall not bee able.* But to what end should they strive to enter in at that gate at which they are not able to enter?

enter? Shall wee say, that albeit they that strive to enter be not able of themselves, yet it is possible for them to enter in by Gods assistance? Or that albeit they are not able to doe any thing possible, that may merit their entrance; yet they may doe somewhat, which being done, God will make the entrance possible to them, and enable them to enter in? This answere in some other cases is most true, yet not in this; it can no way satisfy the question proposed unto our Saviour, it is no way pertinent to the meaning of his parable concerning entring in at the straight gate, or this parable of the unfruitfull fig-tree. It is at some times, at many times, possible for all that heare the word, to become obedient to the word heard, and by this obedience to enter in at the strait gate. But it is not possible for any to enter in at it, after they have sometimes contemptuously, or often times carelessly omitted the opportunity which God had offered them for their easy entrance into it, or passage through it. The gate is not so strait, but that all men, which have heard of it, may enter in at it, whilst it is open, so they seeke to enter in at it in order, not tumultuously. But after this gate is shut, none can enter, though many seeke to enter. So our Saviour instructs us in the twenty fifth verse of this Chapter, *When once the master of the house is risen up, and hath shut to the doore, and yee beginne to stand without, and to knock at the doore, saying, Lord, Lord, open unto us, and hee shall answere, and say unto you, I know you not whence you are.* This is the general end and scope of the parable in my text, and of the parable of the foolish Virgines. For the more cleere

cleere explication of this parable's particular contents, yee are in the first place to know the meaning of the single termes, as first, who is in speciall meant by the certaine man which hath planted a figtree in his vineyard. Secondly, who is in speciall meant by the dresser of this vineyard. Thirdly, what is meant by the figtree planted in it. Lastly, what is meant by the three yeares, wherein fruit was by the owner expected, and the fourth yeare wherein the dresser of the vineyard did petition for the sparing of it upon further triall.

The owner of the vineyard, and of the figtree planted in it, as best interpreters agree, doth represent God the Father, or first person in Trinity. He it is that exacts satisfaction for all finnes committed against the Deity, or divine nature: and he it is which demands fruit of whatsoever the divine nature hath planted; that is thankfulness of man in speciall, for his benefits bestowed upon him; but specially of his Church wheresoever planted. By the dresser of the vineyard yee are to understand the Sonne of God, or second person in Trinity. For hee it is which tooke our nature upon him to till, and dresse it for his fathers service, and that portion of our nature, which hee tooke upon him, is as the roote, or stemme to all the residue which shall bee freed from cursing: So our Saviour tels us, *I am the true vine, and my father is the husbandman*, or the owner of the vine. It is againe the Sonne of God, or second person in Trinity, which doth mediate betwixt God & man, and by his mediation and intercession our first parents, the whole nature of man was reprieved from death. By his

his mediation, and intercession the execution of Gods dreadfull, and exemplary judgements upon the seed of *Iacob*, or people of *Israel*, was for many ages deferred, though in some part executed upon them in every age, but never fully executed upon the nation, untill their contemptuous neglect of these forewarnings. By the figtree planted in the vineyard, you are to understand the Kingdome of *Judah*, or the Church of the *Jewes*, as they stood affected for this present. For in respect of Gods chosen people then living on earth, or of that one holy catholique Church, which was then in planting, and was afterwards to be propagated throughout the world, the *Jewish* Church or Synagogue then flourishing, was but as a figtree planted in a vineyard, but as one figtree for quantity, and a most unfruitfull one for quality in respect of the charges, care, and paines which had been bestowed upon it, and of the speciall care which the dresser of the vineyard had taken of it.

By the three yeares wherein fruit was expected from the figtree, but not yeilded, wee are in the historical, literall, or punctuall sense to understand the three yeares of our Saviours propheticall function here on earth, which were before this time compleat and ended. By the fourth yeare, wherein the figtree was permitted to grow upon further at all, wee are to understand the yeare current wherein this parable was uttered, in the midst of which yeare our Saviour was consecrated here on earth to his sacerdotall, or priestly function. And forty daies after his consecration admitted to excercise this function.

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tion in his heavenly sanctuary.

But here it may bee demanded, why this figtree, that is the *Jewish Church*, was permitted to stand after this fourth yeare was ended, since it continued this yeare more unfruitfull than the former; for it is imported in the parable, that unlesse it did beare fruit within this fourth yeare, it was to bee cut downe. To this demand wee answer, that the meaning of the parable is not, that this figtree instantly was to bee cut downe at the fourth yeares end, but that the dresser of the vineyard would not intreat the owner any longer for it, in such manner as hee had done before, but would leave it wholly to his wisdom, how it should be disposed of, or in what time, or by what degrees it was to bee cut downe. True it is, that it was not utterly cut downe at this fourth yeares end, for the Church and the common weale of the *Jewes* represented by the figtree did continue almost forty yeares after this fourth yeare ended, but stood like a tree, or stemme of a tree, marked to bee felled. There did not passe one yeare of forty wherein it did not receive some chops, or deepe incision in the roote or stemme, nor one yeare wherein it was not despoiled of some principall branches. And during this time the Sonne of God, here represented by the dresser of the vineyard, stood as a spectator, made no intercession for it. For after this people had reiected him from being their King and protector, Gods fearefull judgements often threatened and denounced against it, tooke their ordinary proceffe without any prohibition.

This Church or people were not to expect any extraordinary

extraordinary favour or more favourable signes than other Nations had: yet signes they had many of their miserable ruine and desolation of their countrey: which they might have observed, which if they had observed but in such measure and manner as many heathens did the like, they might have beene acquitted *à tanto*, though not *à toto*; their ruine and destruction after it became in a manner necessary, was not necessarily decreed to bee so inevitable, as by their owne stubbornnesse they made it in the issue. Thus much in generall of the sense and meaning of the owner of the vineyard and the dresser of it, of the figtree, and of the three yeares wherein it continued fruitlesse, and of the fourth yeare wherein it was to be cut downe.

But as for the figtree and the yeares wherein it was permitted to stand, besides the former punctuall or historicall sense, they have an exemplary or indefinite sense. That which is fore-prophecied of this particular figtree or Church of the *Jewes*, holds true, in proportion, of every particular visible Church on earth. Every one of them have their severall forewarnings or appointed times for bringing forth fruit, within which time, if they doe not repent, they are exempted from our Saviours speciall protection, and left open to the ordinary processe of Gods judgements, as this particular figtree was. This is the only difference, that the forewarnings of other Churches and Nations are not in respect of the time so expresse, so determinate and punctuall as this figtree had. Note are they mark't to the fall by the selfe same degrees, that this figtree was; the

See.

time of their fall and ruine after such forewarnings is not so determinate in respect of us; as the time of *Ierusalem's* and *Judah's* ruine after our Saviours death, and resurrection were. For the time of their ruine was both foretold by the Prophets, and prefigured by matter of fact; as by their fore-elders wandering forty yeares in the wilderness, and by the forty dayes, which after our Saviours resurrection were given them to bethinke themselves better, and to make their peace with God, as the *Ninevites* did upon forewarning given them by *Jonas*. But leaving these punctuall, or specrall forewarnings, wee are to follow the forewarnings here mentioned in the 3. and 4. verses of this Chapter, with the like generall signes of times ensuing.

The province of *Galilee* had its forewarning in the massacre of these *Galileans* whose blood *Pilate* mingled with the sacrifices. The inhabitants of *Ierusalem* had their particular forewarning likewise in the lamentable disaster of those eightene, upon whom the tower in *Siloe* fell.

These *Galileans* (were they many or few) did perish in *Ierusalem*, and their disaster for this reason was more publique, such as the whole nation of the *Iewes* could not but take notice of; so that both signes put together with the circumstances of the time, and place wherein they hapned, did portend that the ruine of the whole nation should be in *Ierusalem*.

It might be true in part, which the chiefe Priests and Pharisees had observed, *Iob. 7. 52. Search and looke, for out of Galilee ariseth no Prophet.* Nor was our Saviour, to whom they apply this observation in particular,

particular a *Galilean* by birth; but a neighbour-borne unto *Ierusalem*; for he was borne in *Bethlehem* the city of *David*. But at the time of this great Prophets birth, who was to falsifie their observation in respect of future times (for he made *Peter*, *John*, and *James*, and other *Galileans* more then Prophets) there arose a seditious sect in *Galilee*; which did first oppose the payment of tribute unto *Cesar*. And all the opposition which this rebellious people made against the *Roman* empire tooke its originall from *Judas* the *Gaulonite*, and his sons. And as *Galilee* was the beginning of woe unto *Ierusalem* and the *Jewish* Nation; so it was the first in the plagues and woes here denounced. For *Vespasian* being sent to quell this rebellion, made his first invasion upon *Galilee*; and tooke in all the cities and principall townes within that province, before hee made any assault upon *Ierusalem* or other cities of *Judah*.

The number of *Galileans*, which perished in that warre, was so great, that I should hardly believe *Josephus* his relations of them; unlesse our Saviour had foretold this calamity was to bee nationall, and universal; for all were to perish; besides such as did in time repent, which (God wote) were but a few.

But had those *Galileans* no signes of the times, besides these forewarnings in my text, to dissuade them from that desperate warre? yes, signes they had many and most pregnant. which did verifie the literall meaning of our Saviours prophecie; signes abundant to instruct them, that the Lord had appointed the *Romans* to rule over them; and these signes they had partly before, partly after *Vespasi-*

ans comming to manage the warre on the *Romans* part against them.

King *Agrippa* of whom wee read *Acts* 26. in that excellent oration set downe by *Iosephus* in his second booke and sixteenth Chapter, did forewarne them more like a Prophet, than a politician; but these forewarnings concern'd the whole Nation as much as they did *Galilee*. After the invasion made upon *Galilee* by *Vespasian*, *Iosephus* himselfe, who wrote the history of these warres in which he had beene a principall agent, tooke warning by the visible signes of the time, to yeeld himselfe to the *Romans* upon the taking of *Iotopata*. But a more fearefull forewarning they had in the second taking of *Ioppa*, whither the *Galileans* had fled in great abundance, hoping at least to have escaped the *Romans* forces by ships, if they were not able to defend themselves by land; but they found the wind, and weather to fight more bitterly against them, than the *Romans* had done. The tempest did drive them from the Sea, and the *Romans* from the city. Some were swallowed by the waves, some killed themselves for feare of being drowned, many were dashed against the rocks, so that the sea was bloudy, and all the shore was covered with dead bodies. Such as escaped the Sea, were killed by the *Romans*, foure thousand two hundred dead bodies were cast upon the shore. *lib. 3. Chap. 15.* Did the rest of the *Galileans* take warning by these mens disaster, or by the destruction of this and other cities, and the generall desolation of their countrey? They did in part, but to no purpose. They saw it was in vaine to defend

defend the cities of *Galilee*, but even the desperate estate hereof they tooke as a signe of the time, or as a watch-word to fortify *Ierusalem*, the chiefe city, and *Metropolis* of their Nation. This was the city which the Lord had chosen amongst all the cities of *Israel* to place his name there; and God, they thought, was bound in honour to defend his chosen city. Out of this perswasion all the men of warre that were left in *Galilee*, and in other places overrunne by *Vespasian*, did repaire unto *Ierusalem*, and in the issue of this resolution they fulfilled that which our Saviour had foretold, that not only the *Galileans*, but the inhabitants of *Ierusalem* should perish.

Had those *Galileans*, after despaire of defending their owne cities, or strong holds or after they saw *Vespasian's* army bent against *Ierusalem*, fled as our Saviour admonished his followers into the mountaines, or dispersed themselves amongst other Nations, they might have escaped that butchery, which the *Romans* practised upon them, and they upon others of their owne Nation. And unlesse they and others of their owne Nation contrary to our Saviour's admonition had flock'd unto *Ierusalem* (after they had scene it begirt with the *Roman* forces) the Burgesles, or inhabitants of that famous city had submitted themselves unto the *Romans*, who were ready to give them better quarter, than now one Christian Nation will upon like occasion give another. But the inhabitants of that city being overcrowded with the multitude, which daily flocked unto them, and which they admitted to be partakers with them of the legall sacrifices, they became partakers

partakers of that vengeance, which still pursued the
 seditions, what place soever they made choice of for
 their refuge. Thus by neglecting or contemning the
 signes of the time which our Saviour had given
 them, the greater part of that Nation, more
 then five to one, of such as were then ready to
 beare armes, were first shut up in Ierusalem, as
 in a prison, or as so many fatted beasts in a mar-
 ker; The Temple afterwards becoming as the
 slaughter-house or shambles. To recount all the
 miseries which they suffered in the city and in the
 Temple by the famine, and by the sword, and by the
 infection of dead corps, which had no other grave
 besides the open streetes, the Temple, and their hou-
 ses, would be a labour infinite, and superfluous for
 this place, seeing they are so fully and so pathetically
 related by Iosephus, whom God had appointed as
 the fittest man to keepe the register of them, and you
 may at your best leasure without any fee peruse his
 records, now more common in our English lan-
 guage then the records or Chronicles of our owne
 nation. And so no doubt it was Gods will to have
 them, that our Nation might take example, or instru-
 ctions by them, whom they more concerne then
 they doe any Nation since they were first written
 by him. My present aime or leuell directs me only
 to observe the fulfilling of our Saviours words in
 my text, and the accomplishment of those signes of
 the time, which the owner of this vineyard did give
 unto this people, after that the dresler of it (that was
 our Saviour) had given over his speciall protection
 of them, and left them to the ordinary course of
 his

his fathers iustice.

The blood of those *Galileans*, whom *Pilate* slew, did but make a mixture with the blood of the sacrifices which they offered; and in this mixture we doe not read that the blood of these seditious men was predominant, or that it was a mixture of the blood of men and beasts *ad pondus*, or in equall measure. But after *Ierusalem* was besieged by the *Roman* army, *Iosephus*, who relates only the matter of fact, without any reference to the prediction of our Saviour in this place, doth tell us that the Altar did swimme with the blood of men, the blood of *Galileans*, as well as of the inhabitants of *Ierusalem*, in greater abundance, then at any time it had done with the blood of beasts. The blood of beasts, or of legall sacrifices, whilst they were legally offered, that is, whilst the law was in force, was an infallible signe unto this people, that God would spare their persons, and accept of their commutation, that is of the blood of beasts in lieu of the blood of men, which hee might at all times have justly exacted. But when the blood of men about the Altar or Courts of the Temple was shed in greater abundance, and that by men of *Iewish* progeny, then the blood of beasts had beene; this was a signe and a fearefull one, that the righteous Lord would no longer accept of legall sacrifices, but did require the blood of those men who had abused the legall sacrifices, not as a meanes to pacifie his wrath or to deferre their deserved punishment, as the blood of beasts in former time had done, but rather as an infallible signe, that this was the time appointed for

Y taking

How our Saviours prophetic concerning

taking full vengeance of all the righteous blood, which they, or their forefathers had shed in this holy city. Or to use our Saviours words, *Luk. 11. 50. 51.* That the blood of all the Prophets which was shed from the foundation of the world might be required of this generation from the blood of Abel, unto the blood of Zacharias, which perished betwene the Altar and the Temple, verily I say unto you it shall be required of this generation.

But had this people no other forewarnings to desist from this desperate warre after Ierusalem was besieged by Vespasian, besides these propheticall forewarnings of our Saviour? yes, though the booke of the Law and Prophets were now sealed up that they could not read or understand the meaning of it; though our Saviours forewarnings were quite forgotten, or not observed by them; yet the booke of the visible creatures was still legible; they wanted not prodigies, or other remarkable signes of the time, which testified Gods speciall providence in directing all occurrences for the good of the Remains, and for their destruction. And these signes were observed even by the Heathens, and others which had no true knowledge of Christ, or of his prophecies. A remarkable one was pressed upon them by Iosephus, in his oration unto them; *The fountaines which before gave you no water, yeeld it to Titus in great abundance. You know that before his coming the fountaines without the city and Silot were so dried up that water was sold by measure; yet now they flow so plentifully, that they doe not only serve all the armies, and their cattle also, but besides that, doe water all the gardens about.* *lib. 6. c. 11.*

It is a short, but a remarkable observation which the same Author there makes: *Vespasian* (saith he) *so gained by warring against us, that hee hath hereby got the whole empire.* This was a pregnant signe of the time; for indeed the manner how the *Roman* empire did within the space of sixteene moneths devolve from *Nero* upon *Galba*, from *Galba* upon *Otho*, from *Otho* upon *Vitellius*, rather to crush them than to advance them; and the manner againe how the same empire, after this long tumble, did quietly settle under *Vespasian*, and his sonnes, did abundantly testify even unto the naturall morall man, that this resolution was wrought by the speciall hand of God. Every sober or civill man which had any notion of the divine providence, might have cleerly gathered, that albeit *Nero* had appointed *Vespasian* generall against the *Iewish Nation*; yet it was the Lord of Lords, and King of Kings which had directed, and appointed *Nero* thus to make this choice, and did confirme it. Hee againe in those times which had perused the prophecies might have collected, that the same Lord of Lords which gave *Egypt* to *Nebuchadnezzar* for his diligent service against the proud city of *Tyre*, had now reserved the *Roman* empire for *Vespasian*, as his pay or stipend for the faithfull service, which hee had done him in his wars against *Galilee* and *Judea*.

The character which the *Roman* historians have put upon *Galba* was brieke, but pithy; *dignus imperio nisi imperasset*, that hee was in all mens judgments worthy the empire if hee had not taken it upon him. And *Vespasian* himselfe, who afterwards enjoyed

the empire, did esteeme *Galba* worthy of it. Now that *Galba* enjoyed it, or his life after he was chosen emperour, so short a while as he did, that was not above seven moneths and seven dayes, this wee may say, was by the speciall appoiatment of the Lord, to the end that *Titus*, being farre on his way towards *Rome* to present his fathers service, and his owne unto *Galba*, might upon the unexpected newes of *Galba's* death turne backe againe into *Iudea*, to manage the battailes of the Lord against *Ierusalem*, and other cities of the province, in his fathers absence, who in the interim was chosen emperour, And this warre *Titus* managed with as great valour and alacrity as could be expected of any *Roman* then living, and yet with greater wisdom and clemency. A man he was of such a temper and disposition that we may thinke he was either chosen, or fitted by the maker of all men, for this purpose, specially that the obstinate *Iemes*, and all the world besides, might have a visible model, or character of his owne former dealing with this stubborne people.

When wee read the sacred story, 1. *Chron. 26* of the lamentations of *Ieremy* concerning the miserable massacre of both Priests, and people, of young and old, and the utter destruction of both city and temple by *Nebuchadnezzar*, we cannot much wonder at such cruelty as was then practised by a barbarous and cruell tyrant, alwaies willing to doe his worst against all that did oppose him. But that these historicall expressions of *Ierusalem's* misery under *Nebuchadnezzar*, a patterne of tyrants, should become true prophecies, that the miseries of this people

ple at that time should be but as prodigious signes, or portendment of farre greater miseries under the *Roman Titus*, the flower of curtesy, and mirror of affability amongst Princes; this points at somewhat extraordinary, at somewhat worthy of admiration. This visible type or shadow hath a body answerable unto it. *Titus* is the type, or shadow, than whom no man that day living could have beene more unwilling either to practice cruelty upon any private man, or to bring ruine upon any city or Nation: And yet the *Iewish Nation*, and *Ierusalem* the Queene of cities, did suffer farre greater misery under him, than any city, or Nation of the world besides did ever suffer under the most bloudy tyrant into whose hands the Lord had given them. But how unwilling soever he was to practice cruelty, or suffer it to be practised by others under him, yet he was bound to practice the discipline of warre, not to staine either his owne worth, or the majesty of the *Roman* empire by prostituting his native clemency unto desperate stubborne rebels.

That of the Prophet *Hosea* was never more truly verified, never more exactly fulfilled in any generation of this people, than it was in this last. *Perditio tuorum, et o' Israhel, salu' ex me.* That this city and Temple was spared so long, that this people had so large a time for repentance, this was altogether from God, who willesh not the death of him that dyes, and to testify this amor benevolentia, this good will of his unto them as they were men, even unto the last end, and after they had broken off *amorem amicitia*, the love of friendship, he sends for a generall against them.

not a *Vitellius* but a *Titus*, a man *quoad hac*, or in this particular after his owne heart, a man as it were composed of princely valour, and clemency; That in the issue, the city, the Temple, and people perished after such a tragicall and unparallel'd a manner, as they did, this was their owne doing, their owne seeking. They themselves did give fire first unto the Temple, and afterwards by their desperate stubbornesse provoked the *Roman* souldiers to accomplish the combustion so contrary unto *Titus* his will, and command, that nothing besides necessity would have excused them: but thus they and their forefathers provoked God himselfe to punish and plague them so often as they were plagued; hee being alwaies of his owne nature, and goodnesse more compassionate towards them, than any father can be towards his sonne, than any mother towards the fruits of her wombe.

To conclude this point; the blood of these few *Galileans* which *Pilate* mingled with the blood of their sacrifices, and that disaster which befell those eightene by the fall of the Tower in *Siloe*, being compared with the nationall disaster of *Ierusalem* & *Galilee*, beare but the same proportion, which the cloud that *Moyses* servants saw arising out of the sea, like a mans hand, did unto that great inundation which immediately followed upon it.

Now as none but a Prophet could have prognosticated such abundance of moisture from so little an appearance: so none but the Prince of Prophets could have discovered that unparallel'd destruction of *Galilee*, *Iudea*, and the *Iewish* Nation

tion from such pettie, and private difasters, as
these two mentioned in my text, forty
yeares before their accom-
plishment.

Testimony and the whole nation was full of it.

from such parties, and private disputes, as
 the two mentioned in my text, forty
 years before their accom-
 plishment.

THE MORALL PART OF THIS TREATISE,



HE most ysefull consideration which these words discussed, compared with the former chapter, afford us, are for the generall two.

First, they teach us to beware of rash iudgment, or censuring others as extraordinary sinners, or more grievous sinners, then our selues, though Gods visible iudgments upon them (which are alwayes most just) be extraordinary.

Secondly, they instruct us to lay Gods extraordinary iudgements upon others, or other unusuall signes of the times unto our own hearts. For these are the usuall meanes whereby the spirit of God doth worke sinners to true repentance. Wherein true repentance (which is the dutie whereunto our Saviour by these signes exhorts the people) doth consist, is the subject of other meditations consonant to these present.

To the first point [that rash iudgment, or vndervised censuring of others, is of foule fault, even in best men] all men, good and bad, doe agree. But not to censure, or esteeme of others, on whom God hath shewed notorious iudgements, as more notorious sinners then those which escape his iudgments, this may seeme for diverse reasons questionable. First, as all sober-minded men agree, it cannot stand with the goodnesse of God to plague, or punish any, but

for some sinne or other. And if thus to deale with men be a branch of his goodnes, it must be a branch of his justice to recompence extraordinary and grievous sinners with extraordinary and grievous punishments. What fault is it then to judge of the cause by the effect? why may we not censure them for notorious sinners, or more grievous sinners than our selves, whom the righteous Lord hath remarkably judged, or grievously punished? If to reward every man according to all his waies bee the irresistable rule of eternall, and unchangeable justice, what reason have we to deny all those to bee most grievous sinners, which he that cannot erie in judgement hath punished most severely?

Every part of these *Quere's* would sway much with any reasonable Christian, if there were no punishment reserved by Gods eternall justice for the life to come. All of them would bee unanswerable, if the truth of that maxime, or generall rule, *God rewards every man according to all his waies or works*, did determine, (or expire with our last mortall breaths. But seeing we all expect, or at least professe our expectation, that *Christ Iesus* shall come to judge as well all those which are dead, as those which he shall finde alive at his second coming, we cannot by rule of faith or reason expect that every man should be rewarded according to all his waies, before that last and final judgement. We may not presume that any man, the least sinner that dyes in his sinnes, should be punished according to all his defects, before that last and generall assise. After that day, or after the eternall and most righteous Judge hath gi-

ven finall sentence, wee may safely say and pronounce, that this man hath beene a more grievous sinner than that, than we our selves were, because we see him more grievously punished, or sentenced to a more grievous punishment, than wee or others are; but before this day it is not Christian-like, it is not safe to say or thinke, that this man is a more grievous sinner than wee our selves are, for than this man deserves to be more grievously plagued, than wee our selves, or others whom wee thinke well of, so long as either they or wee have one houres space left for repentance. To judge of the measure of any mans finnes by the manner of his punishments here on earth, or to determine of his future estate by his present death or disaster, is to usurpe or trench upon *Christ Iesus* his royall prerogative, which to prejudice by word, or sentence interlocutory, which to preoccupate by any peremptory or censorious thought, is more than a *pemunire*, a branch of high treason, or rebellion against him.

Besides this exception, which cleerely infringes the former allegations for judging of the cause by the effect. Or measuring mens finnes by the manner of their visible punishments, many positive reasons there be, which might perswade us, that our most good, and gracious God, without impeachment unto his unchangeable mercy and justice, may, and often doth in this life shew extraordinary mercy to extraordinary sinners, and recompence ordinary sinners, men not so sinfull as the best of us account our selves to be, with extraordinary punishments in this life.

Both parts of this allegation may bee proved by instance, and by rule; by examples of Scripture, and by reason grounded on Scripture.

First, because such as have beene extraordinary sinners have obtained extraordinary mercy. There was not an honest matron, or unmarried woman in the land of *Judea* or *Galilee*, but would have taken it for a defamation to have beene compared to *Mary Magdalen*. Shee was a notorious sinner in that notorious sinne of wantonnesse and uncleannesse, and yet obtained greater mercy than any woman of her time, besides the blessed *Virgin Mary*, for shee was endowed with an extraordinary measure of that excellent gift of love and charity. Our Saviour gives her this testimony, that shee loved much. And the reason, why shee loved much, was because many sinnes, and those of the worst kind of sinnes, were forgiven her. Here was mercy two wayes extraordinary. First, in that shee had many such sinnes foregiven her. Secondly, in that shee loved much. For this extraordinary measure of love, through the same goodnesse of God, by which it was given her, was to have an extraordinary reward. Againe, what disciple, or Apostle of our Saviour was there, which might not have upbraided *Peter* with extraordinary ingratitude (which is the height of sinne) for denying his Lord and master three severall times expressely, and in a manner judicially. And yet for all this Gods mercy, and gracious favour towards him was extraordinary, even in respect of other disciples and Apostles, the disciple whom *Jesus* loved only excepted. *Paul* for a long time was a blasphemour of the

the evangelicall truth, a more furious persecutor of such as followed the waies of life, then the Prince of his tribe, King *Saul*, had beene of righteous *David*. And yet this man from a notorious sinner, from a persecuting *Saul*, was changed into a zealous *Paul*, became a valiant champion for the faith, more zealous in maintaining it, than hee had beene furious in persecuting such as professed it. And this suddaine, and extraordinary change was wrought by the extraordinary mercy of God.

But doe not these and the like instances, or examples of Gods extraordinary mercy, favour and bounty towards extraordinary and notorious sinners, no way prejudice or impeach the unchangeable mercy of God, or his impartiall dealing with men? No, for the extraordinary mercy which hee shewed, did not extend to them only, but to all extraordinary sinners in the like kind unto the worlds end. His extraordinary mercy, and favour unto *Mary Magdalen* was as a pledge of his mercy, and favour to all like sinners of her sexe, so they would by true repentance accept, and embrace his mercy and favour manifested unto her. If any which heare, or read of his mercy exhibited to her, doe finally perish, their perdition is from themselves. If any truly repent, their salvation and repentance (by which they become immediatly capable of salvation) is from the Lord. Gods extraordinary mercy unto *Peter*, who had in a manner made shipwrack of his faith, was as *secunda tabula post naufragium*, as a planck, or mast cast out after shipwrack, not only for his succour, but for the succour of all the Jewish na-

tion which had denied the Lord that bought them. As many of this nation as after *Peters* conversion were converted and saved, their conversion, and salvation was moerely from the Lord; as many of them as perished, did therefore perish, because they did not repent as *Peter* did; and they did therefore not repent, because they did not lay Gods mercies towards him, and to their country-men converted by him, to their hearts. That extraordinary mercy againe, which God exhibited unto *Paul*, yeelds the assurance of faith, a sure anchor of hope, to all persecutors of the Church whether *Heathens*, *Turkes*, or *Infidels*, that there is plenteous redemption with God in *Christ*, mercy plenteous to worke repentance in them, and (by repentance) compleat redemption of body and soule. As many of *Turkes* or other *infidels* as doe not repent, and by their not repentance perish, their perdition or not repentance is from themselves. Not the saluation only, but the repentance of such as doe repent is moerely from God: and this God our Lord, who is rich in mercy towards all, did worke repentance in *Mary Magdalene*, in *Saint Peter*, and *Saint Paul* by meanes and motives extraordinary, that all such sinners as they were might belieue and knowe, that no sinners are excluded from possibility of repentance in this life, but that the mercy which he shewed to them by meanes extraordinary, is daily exhibited by meanes ordinary, that is, by the administration of the word, and sacraments, vnto all that doe not wilfully exclude themselves.

The second point proposed was, that God doth
award

award extraordinary visible punishments vnto ordinary sinners, without impeachment to his vnchangeable justice, or to that ingrafted notion, which all Christians haue of his unpartiall dealing with the sonnes of men.

It was an extraordinary visitation wherewith he visited the inhabitants of *Bethshemesb*, and their territories. 1. *Sam.* 6. 19. for he smote of the people fittie thousand threescore and tenne men, because they had looked into the Arke of the Lord. It was likewise an extraordinary punishment upon *Azzah*, who being but a *Leuite*, did touch the Arke of the Lord. 2. *Sam.* 6. 6. For he was smitten with suddaine death, from which kinde of punishment all of us doe pray, or ought to pray, that the Lord would deliuer us.

But may wee therefore conclude that these men of *Bethshemesb* were sinners above all the men of *Judah*, or that *Azzah* was a more grievous sinner than any *Leuite* of his age on whom the Lord did not shew like punishments? God forbid, yea our Saviour, who is both our Lord and God, hath in my text forbidden us to passe the like censure either upon them, or upon any in after ages, on whom the like judgements have beene visibly executed. That the men of *Bethshemesb* did grievously sinne in looking into the arke of God, no Christian can, no Jew doth deny. But that they were more grievous sinners in this, than a great part of men (Christians by profession) are in this our age none but an *Hypocrite* will affirme. Leaving their persons to be judged by God, this their particular sinne is more than doubled.

led by all such, as having neither lawfull calling, nor abilities to discern sacred mysteries, will take upon them not only to looke into the arke of God, but to determine of his covenant of life and death, that is of election, and reprobation, the very grammaticall notion of which termes they understand not.

As for the sinne of *Nazzab* it was for nature, and quality the very same, as if a parish cleaerke in our dayes should intrude himselfe into a Deacons office, as if a Deacon should usurpe the function of a Presbyter, or a Presbyter the office of a Bishop. Now the delinquents in both these kinds are at this day more than tenne to one in comparison of the men of *Bethshemesh* to all the men of *Judah*, or in comparison of *Nazzab* to all the *Levites* of his time, which were not guilty of like sinnes in particular.

The judgments which God did shew upon the men of *Bethshemesh* and upon *Nazzab*, though extraordinary, were yet judgments tempered with mercy. For God in thus punishing them did forwarne all posterity not to trespasse in the like kind as they did, lest a more grievous punishment either in this life, or in the life to come doe befall them. For as our Apostle *1 Cor. 10. 6.* in the like case saith, *all these were our examples*.

But many in this last age, & more than in any age since our Saviour dyed, and more in this kingdome than in any one Kingdome under heaven, have palpably transgressed after the manner of *Nazzab* and the men of *Bethshemesh*.

May we hence therefore conclude that these men
are

are more grievous sinners than any others of this age, or Nation, which have not transgressed in particular after these mens example? No, the Lord hath forbidden us to passe this censure, or judgement upon them. Such as are most free from these presumptuous sinnes must ever remember that they have often grievously transgressed the Law of God in some one kind or other. All of us must lay that saying of our Saviour to heart; *unless wee repent wee shall all likewise perish.*

But though this place prohibites rash censure and judgement upon particular sinners, may not wee which are Gods embassadors pronounce the like universal sentence, which our Saviour here doth against all the inhabitants of *Galilee* and *Ierusalem* with the same limitation against this, or any other Christian Nation, *except yee repent yee shall all perish* after the same disastrous manner that the *Iewish* Nation did? I tell you nay; this is beyond our commission, beyond our instructions, whom God hath appointed for his embassadors. Our Saviour himselfe hath put in a caveat against all such presumptuous conjectures, or pretended divinations. The calamities, and distresses of *Galilee* and *Ierusalem*, of the whole *Iewish* Nation were so generall; and so tragicall, as no Nation since the beginning of the world had suffered the like, no other shall suffer the like unto the worlds end. But then all Nations *unless they repent shall perish* after a more fearefull and visibly disastrous manner, than *Galilee* and *Ierusalem* did. But may wee not in the meantime say, that these *Galileans*, and inhabitants of *Ierusalem* in whom

whom this prophecy in my text was literally fulfilled, were sinners above all other Nations or generations in the world; because they suffered such things as no other Nation or generation had either suffered, or shall suffer unto the worlds end? I tell you nay. And yet such admonition have I from scripture. But this present generation of the *Jews* did put our Saviour, the sonne of God, the God of their forefathers, to an ignominious death. And this was the most grievous sinne *quoad speciem*, for its specifick quality that could be committed; A sinne that could not bee committed againe; for he was to dye but once; *death hath no more dominion over him*. But though the sonne of God could dye but once, yet many this day living may bee as guilty of his death, as *Judas*, or *Pilate*; as the most malicious among the chiefe Priests, the Scribes and Pharisees were. Or admit that those *Jews* were more deeply guilty of our Saviours blood than any generation since; yet hee that would hence inferre his death to have beene the chiefe or only cause of all the calamities, which befall that present generation of the *Jews*, wherein he dyed, should only prove himselfe to be more skilfull in laying the charge then in making the iust exoneration; he should shew himselfe to be but halfe an accompaigner; but of this elsewhere.

But in what sense soever the putting our Saviour to death, was the cause of *Jerusalem* destruction; yet this particular sinne in putting our Saviour to death was not the sinne, or any part of the sinnes of which they are forewarned by our Saviour to repent, for this sinne was not as yet committed, nor

so much as thought upon by those *Galileans*, whose blood *Pilar* mingled with their sacrifices, or by those eighteen upon whom the tower in *Silo* fell. And no question but these men did perish for such finnes as the Nation was for the most part guilty of, and were forewarned of by exemplary punishments, inflicted upon these *Galileans*.

The persecution of our Saviour was but a Symptome of those other finnes of whose deadly issue, without repentance, they were forewarned by these, and the like signes of the time. The reason why they hated the light of the world, after hee had done so much good unto them, was, because their deeds were evill *Ioh. 3. v. 19.* And this is the condemnation, that light is come into the world, and men loved darknesse rather then light, because their deeds were evill. What then were those capitall finnes whereof they were warned in particular? such in the first place was their present rebellious disposition, for which sinne in particular these *Galileans* did thus perish. But was this all? No, it is one thing to be rebellious, another, to bee unrelentingly rebellious. This unrelentance presupposeth some other fouler sin then rebellion. As what? Hypocrisie specially, & which our Saviour upbraids them with this title of Hypocrisie, as when he saith *Luk. 12. v. 54. Mat. 16. I tell you yee can discern the face of the skie, and of the earth, how is it that yee cannot discern the signes of the time?* His speech implies that their hypocrisie was the chiefe cause, why they did not discern the signes of the time; Why they were so unrelentingly rebellious against God and man, that they would

take no warning either from the sonne of God, or by the calamities of their brethren.

Now if any amongst us be as great hypocrites as they were, they bee as grievous sinners, as guilty of Christs bloody death, and liable to as grievous punishments, either in this life, or in the life to come, as they were.

A Pharisaicall hypocrite none can be, unless his soule bee so wedded to some branches, as hee conceives them of holy doctrine, or zeale to Gods word, that he would rather suffer his soule and body to be dissolved, then be divorced from his opinions. That will not be ready as opportunity serves to persecute all such even unto death, as will not comply with him, or maintaine his faction. And this kind of hypocrisie alwaies presupposeth some other sinnes which breed it, alwaies include some other sins, or errors which feed and strengthen it. That error which breeds hypocrisie is a zealous desire to be extreemly contrary in all or most points unto them, whom they undoubtedly know to contradict the truth as well in some opinions as practises.

Satan may instill other erroneous opinions into his scholars, and yet must be enforced to play the sophister before hee can draw them to admit of his intended conclusions, that is lewd, or wicked practises, but if he can once insinuate immature persuasions, or strong presumptions of their irreversible estate in Gods favour, hee needs no help of Sophistry to inferre his intended conclusions. This antecedent being swallowed, hee can enforce the conclusion by good Logicke, by rules of reason, more

cleere

cleere then any Syllogisme can make it, then any philosophical, or mathematicall demonstration. For it is an unquestionable rule of reason presupposed to all rules of Syllogisme, or argumentations, that an universall negative may bee simply converted, as [if no man can be a stone, then no stone can be a man] the rule is as firme in divinity that if no hypocrite, no envious, or uncharitable man can enter into the Kingdome of heaven, then no man that must enter into the Kingdome of heaven, that is irreversibly ordained to eternal life, can bee an hypocrite, can be an envious, or uncharitable man. Whence againe it will cleere follow, that if the former opinions concerning mens personall, or nationall irreversible estate in Gods favour have possessed mens soules and braines before its due time; albeit they doe the selfe same things that rebels doe, that hypocrites, that envious or uncharitable men doe, yet so long as this opinion stands unshaken they can never suspect themselves to be rebellious, to be hypocrites or uncharitable; That which indeed, and in the language of the holy ghost is rebellion, will bee favourably interpreted to be the liberty of conscience in defence of Gods lawes; envy hatred, and uncharitable enemie towards men will goe current for zeale towards God, and true religion.

To illustrate, and confirme these observations touching the originall, & Symptomes of pharisaicall hypocrisie by the example & practice of these Lawes according to the order in which they have been now proposed. The first originall was in the overprising of the rigid reformation of their forefathers prophaneesse.

Their fathers worshipped stocks, and stones, the
 images or statues of heathen Gods, these latter
 sought to bee so extremely contrary to the heathen,
 or to the practises of their forefathers in this par-
 ticular, that they would not endure any vniuersall rule of
 pictures, and their unrelenting zeal to maintain this
 rigid reformation was the originall of that rebelli-
 on, wherein they perished after they had continued
 it seventy yeares more, or less: For ~~as~~ the great
 having erected a golden eagle upon the wals of the
 Temple, not with purpose to have it adored, but in
 testimony of his gratitude, and allegiance to the
 Roman Emperour, some of their Rabbins, or great
 masters did teach their scholars to deface it though
 they dyed for it, and death in this holy quarrell was
 accounted Martyrdom: Afterwards they were
 pressed to admit a statue of the Roman emperour in
 their Temple, but not urged, as I take it to adore it.
 And this did blow the coales of former dissention,
 and was the originall of that finall rebellion under
 Nero. Now if they had not apprehended this rebel-
 lion as an holy warre, or had not affected to become
 Martyrs in defence of true religion, they might easi-
 ly have represented this eye sore, or grievance at the
 Roman deputies hands, as the wiser sort of them
 sometimes had done. ~~origibet om bns, bod abiretor~~
 But howsoever these latter Jewes, almost from
 the time of their returne from *Babylon*, did increase
 the measure of their forefathers grosser sinnes by too
 nice and rigid reformation of them, and added pha-
 risaicall hypocrisie unto them, as a new disease of
 the soule scarce heard of before, yet this hypocrisie,
 right T.

though epidemically to this Nation, had not the strength to bring forth that monster of uncharitableness, which did portend the ruine of this mighty people, untill they were invaded by the *Romans*. For from the time that this Nation was brought into subjection by *Pompey* the great, their Church governours did allow and appoint dayly sacrifices to be offered for the peace, and tranquillity of the *Roman* empire; and security of the emperours. But a little before the fulfilling of this prophecy in my text there arose a sect which did condemn this custom, after an hundred yeares continuance, as unlawfully, as contrary to the Law of God; as a pollution of the Temple. And it is a point observable by such as read the history of *Iosephus*, that of all the irregularities, or prodigious villanies committed in the Temple during the time of the siege, as the tumultuous deposition of their high Priests, and murder of them, and others of better place, the faction far named (by themselves) the *Zelotes* were the chiefe Authors, and a betterers. The fruit of this their blind and misguided zeale was, to misinterpret the murder of their brethren, which would not comply with them in their sinners projects to be the best service, the only sacrifice then left to offend God; for the daily sacrifice of beasts did cease for want of provision, they having plenty, or sufficiency of nothing but of famine.

Now, to parallel the sinnes of our Nation, of this present generation specially, with the sinnes of the latter *Jews*: As for sinnes against the second table, no man of impartiall understanding, or experience can

deny

deny that wee farre exceed them, unlesse it bee for
murther only; disobedience to parents, to magi-
strates, adultery, fornication, theft, false witnesse-
bearing, and covering their neighbours goods are
farre more rife amongst us then they were, or could
be amongst them, at least in the practice. The keene
edge of some few give us occasion to conjecture
what the bloody issue of misguided zeale would be,
could it once get as strong a back as it had in these
Iewes, when there was no *King in Israel*, or in that
Anarchy wherein every one did that which was
pleasing in his owne eyes. Again no man not surpris-
ed with a *Iewish* slumber, but may clearly see how
many amongst us, place a great part of religion in
being as extreemly contrary to the *Romish* Church,
as these latter *Iewes* were to the idolatry, or super-
stition of the heathen, or of their forefathers. Now
if this zeale of contrariety to *Romish* superstition be
but equall to the like zeale in the *Iewes*, the hypo-
crisy, which is the resultance of such misguided
zeale must needs bee more malignant. And easy it
were, if place and time did permit, to demonstrate
how these men condemn themselves by judging
the *Romish* doctrine and discipline, in her grossest er-
rors, & practices, *And so* they do, & thinke they
can never be farre enough from the *North-pole* un-
till they runne from it unto the *South-pole*, and pitch
their habitation in terra incognita in a world and
Church unknowne to the ancients, and I feare unto
themselves.

But to let this error passe, if it were a grievous
sinne in this last generation of the *Iewes* to prohibite

the offering of legall sacrifices for the peace and security, for the weale and prosperity of the *Roman* emperours whilst the partition wall betwixt the *Iew* and the *Gentile* was yet for the most part standing; it cannot be a lesse sinne in such Christians as forbid us to offer up the calves or fruits of our lips, to wit, the sacrifice of prayer for all men, for all people in the world, since this partition wall was taken away. If thus to pray for all men were indeed an error; yet it were, alas, but *error amoris*, a *charitable error*; an error which deserved pitty, rather then contempt, and hatred of those who thinke themselves wiser in Gods waies than their fathers in Christ; yet pitty it they doe not, but rather scorne and contemne it, or persecute such as practise it so farre as they are able; that is, with bitter and slanderous words. And why doe they so? Not out of hatred unto mens persons, if we may believe them, but out of zeale unto Gods word, which forbids the practise of it, and must be obeyed before any injunctions of the Church, which in their construction are but Lawes of men. But where doth Gods word so expressely forbid it? Our Saviours practise, as they alleage, which ought to bee to us a rule more Saveraigne then any rubrickes in our Church booke, doth in their opinion by consequence condemne it, as *Iohn Chap. 17.v.9. I pray for them, I pray not for the world; but for them which thou hast given me, for they are thine.* This, for ought I know, is the only place that can bee pretended against the practise of our Church. But the question is not whether our Saviour in this place, or at this time

The extraordinary blessings which our Saviour prayed for, were the visible endowments of the Holy Ghost, and that admirable union of soule and mind, and community of goods, and possessions &c. mentioned Act. 2. 3. 4. &c. All which gifts were peculiar to these primitive times.

did pray for his Apostles alone, or for such as should believethrough their report, but what it was which hee prayed for them only? If our Saviour in this very place did pray his father not only to bestowe some extraordinary gifts upon his Apostles, and such as they taught *vivâ voce*; but withall for some visible manifestation of these extraordinary gifts bestowed upon them, this will no way exclude the world, as it then stood in opposition to true believers, *in sensu diviso*, from being partaker of his prayers for gifts ordinary. Now that our Saviour did thus pray for his Apostles, and the first converts to this end and purpose, that these extraordinary gifts bestowed on them alone, might bee an inducement to bring the world, and all future generations to bee partakers of ordinary gifts, is evident from the 20. and 21. v. *Neither pray I for these alone, but for them also which shall believe on mee through their word: that they may all be one, as thou father art in me, and I in thee, that they also may bee one in us: that the world may believe that thou hast sent mee.* Our Saviour in this prayer for the world praies not only that it might bee partaker of the outward meanes, but of the internall meanes of salvation, yea of salvation its selfe, for so hee had premised. v. 3. *This is life eternall, that they may know thee the only true God, and Iesus Christ whom thou hast sent.*

So farre then is our Church, or the ancient Church, whom shee followes, from contradicting our Saviours meaning in this place, that they tooke his prayer and practice for their patterne. For as wee are taught in our Liturgy to pray for all men without exception

exception we are taught withall not to pray for all things for all men promiscuouſly, but reſpectively; for ſuch things for every man as his eſtate & condition is immediatly capable of. All men of what Nation or condition ſoeuer, as well *Singula generum* as *genera ſingulorum*, are either in the way of truth, or out of it: This diuiſion admits no *medium* or third member. Now wee are taught to pray for all men, for every man, that are comprehended in this diuiſion; but not to pray for the ſame bleſſings for all. In the firſt place wee are taught to pray that God would bring all thoſe into the wayes of truth as have erred and are deceived; we doe not pray to God to confirme them in the way of truth, untill they bee in it; of ſuch as are in the way of truth (which is the ſecond member of the univerſall diuiſion) ſome doe ſtand, that is walke in it without ſtumbling; others fall, others walke in it, yet but weakely and droopingly: and according to their ſeverall eſtates and conditions, wee pray firſt, that God would ſtrengthen ſuch as doe ſtand; Secondly, that hee would raiſe up ſuch as doe fall; Thirdly that hee would helpe and comfort the weake-hearted or fainting travellers in the wayes of truth, & finally (not at our firſt converſion) to tread downe Sathan under our feet; For we muſt reſiſt, we muſt encounter him before he will flee from us, and after his flight we muſt purſue the victory, or advantage gotten before we can hope to trample upon him. But what ſucceſſe hath our Church found by continuing this forme of prayer more than other Churches which contemne, or deride it? The ſucceſſe we leave to God: yet this comfort we have, that albeit many,

Iam. 4. v. 7.

or most of them, for whom wee thus daily pray,
 may dye in their sinnes, their bloud shall not bee re-
 quired at our hands. As for such as maligne, or mock
 us for thus praying, let us continue our prayers for
 them also, Father forgive us, and forgive them
 all our sinnes negligences and ignorances, and
 endue us with the grace of thy ho-
 ly spirit, to amend our lives
 according to thy ho-
 ly word.

A
SERMON
OR
POSTILL

PREACHED IN *NEWE-*
CASTLE VPON TINE

The second Sunday in
Advent 1630.



OXFORD.

Printed by LEONARD LICHFIELD

An. Dom. 1637.

SERMON

OR

POSTILL

PREACHED BY

CASTLE VON LIND

THE

OF



OXFORD.

Printed by Leonard Lichfield

An. Dom. 1637.



L V K. 21. V. 25.

*And there shall be signes in the sunne, and in the moone,
and in the starres, and upon the earth distresse of
Nations, with perplexity, the sea, and the waves
roaring;*

THIS day being the second sun-
day in Advent drawes mee, as
yee see; unto a new text, being
part of the Gospell for this so-
lemnity. But my text doth not
draw mee to a new argument.
My former argument, as yee
may remember, was concerning the signes of the
time. And here yee may behold signes of the time
in the frontispice of my text; *There shall bee signes in
the sunne, and in the moone &c. Vpon the earth and in
the waters*, that is, in every part of this great, and vi-
sible booke of the creature. But of what, or of what
times were these signes here foretold? To the former
part of this question our Evangelist hath made a full
answer

answer. v. 27, *These were signes of the sonne of man's comming to judgement with power, and great glory.* By the sonne of man, yee know, is meant our Lord and Saviour Christ, and his comming was expected by this people, one, and other. *Iohn Baptist* knew this to be the title of the *Messias*, and out of this Notion or description of his person, and office hee being in prison sent two of his disciples unto him with this Embassage, *Luk, 7. v. 19. Art thou hee that should come, or are wee to looke for another;* And from this Embassage of *Iohn* the next Dominicall, or Lords day takes its denomination, or right to be enrolled amongst the Dominicalls consecrated to the memory of his comming. The *Pharisees* likewise knew this title of *him that was to come* to belong unto Christ, or unto the great Prophet, which God had promised to raise up unto them like to *Moses*. And out of this notion they propound this interrogatory unto *Iohn*, *Iohn 1. 21. Art thou Elias, art thou that Prophet, and againe, v. 25. Why baptizest thou then if thou be not that Christ, nor Elias neither that Prophet.* And from *Iohn's* answer to these interrogatories v. 26. 27. *I baptize with water, but there standeth one among you, whom yee know not, hee it is who comming after mee is preferred before me,* The fourth, and last Dominicall takes its denomination, or right to be enrolled amongst the dayes consecrated to the memory of his comming. The Dominicall, or Lords day last past takes its denomination from the Gospel appointed for that day. *Behold o Sion thy King commeth. &c.* So doth this present day, or second sunday in Advent take this title from that clause of the

the Gospell, v. 27. *And then they shall see the sonne of man comming in a cloud.*

Now the comming of Christ, the sonne of man, and the sonne of God, admits in the generall two degrees. The first, his comming in humility to visit and redeeme the world. The second, his comming in power, and glory, to judge the world. The Gospells appointed by the Church for the three other Dominicalls, or Lords dayes in Advent referre to the first manner of his comming, to wit, in humility to visit and redeeme his people. The Gospell appointed for this present day points at his comming in power, and glory to judge the world. The question then is, whether this prophecy hath beene in any sort already fulfil'd, or in what sort it shall bee hereafter fulfil'd, or accomplished? or if this prophecy were twice to be fulfil'd, the question is, whether these signes here mentioned in my text, doe concerne as well the last fulfilling of it as the first? That this prophecy hath been already litterally fulfil'd is cleere from the 21. and 32. verses of this Chapter. *Verily I say unto you this generation shall not passe till all be fulfil'd.* All what? All that he had said concerning the signes of the time, so S. Matthew expresth our Saviour's meaning more fully then S. Luke doth *Math. 24. v. 34. Verily I say unto you this generation shall not passe till all these things be fulfilled*, that is, till the terrors of those times wherof he speakes, untill the signes of these times in the sunne, in the moone, and in the starres, should bee exhibited. For by this generation hee comprehends that present age, or compasse of an hundred yeares taking their
C c beginning

beginning either from the time wherein hee uttered this prophecy, or from the birth of these his Auditors, the greater part whereof were betwixt twenty and fifty yeares, and but a few of them to live above fifty yeares after this forewarning, so that this age or generation whereof hee speakes was to determine with the lives of these Auditors: though many of them did not, yet some of them did, and more might have outliv'd these signes here foretold. For these signes were to bee exhibited unto the Nations not long after the desolation of *Ierusalem* as *S. Marke* tels us, *Chap. 15. v. 24.* But in those dayes after that tribulation the sunne shall bee darkned and the moone shall not give her light, and the starres of heaven shall fall, and the powers that are in heaven shall be shaken. Or least any man should except that the sun might bee darkned after the dayes of *Ierusalem's* tribulation, and sorrow, and yet not bee so darkned till the last day, *S. Matthew* hath put in a caveat against this exception, *Mat. 24. 29.* Immediately after the tribulation of those dayes shall the sunne be darkned, & the moone shall not give her light. So that if we can point out the time, wherein all that our Saviour said concerning the tribulation of *Ierusalem*, and *Iury* were fulfilled, wee may easily finde out the appointed time, wherein the signes in my text were to bee exhibited.

That which must direct us in the right search of the tribulations precedent to his comming here literally meant, is our Saviour's censure upon his Disciples admiration at the goodly buildings of the Temple. *As he went out,* saith *S. Matthew 24. 1.* and departed

departed from the Temple, his Disciples came to him to shew him the buildings of the Temple, S. Marke tells us Chap. 13. 1. that one of his Disciples saith unto him, master see what manner of stones, and what buildings are here. And because this one Disciple is not named S. Matthew indefinitely saith, his Disciples came unto him. A strange humour in them (were they one or more) for how could they imagine that hee had not observed the goodlineffe of these buildings before. But upon what occasion soever (they or he, one or more of them) did move him to view the buildings, his reply unto this motion was unexpected, For hee saith unto them, see you not all these things? Verily I say unto you there shall not be left here one stone upon another, that shall not bee throwne downe. Mat. 24. 2. Mark. 13. 2. Luk. 21. 6. And thus much he had told them with weeping eyes before, Luk. 19. 44. But it seemes they were at better leasure to hearken unto this second prediction of the Temples destruction, than they were before when their cares were filled with the joyfull shouts of Hosanna, blessed bee hee that cometh in the name of the Lord. And hence as he sate upon the mount of Olives, over against the Temple, Peter, and Iames, and Iohn, and Andrew, asked him privately, tell us when shall these things bee? and what shall bee the signes, when these things shall bee fulfilled? Marke 13. v. 34. All of his Disciples at least all of them which moved this question did agree in this prenotion, that all these things should bee fulfilled at his comming and that at his comming to judgement the world should have an end. Hence S. Mat. 24. 3. relates the question thus.

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Tell us when shall these things bee, and what shall bee the signe of thy comming, and of the end of the world? But this question, though not so intended by them, was *fallacia ad plures interrogationes*, a question consisting of two parts, one so different from the other that one and the same answer could not besit both; and therefore hee makes answer *distinguendo*, or respectively to both parts. Concerning the signes of his first comming to declare himselfe to be the judge of the world, or the signes precedent to the destruction of the Temple, he gives them a plaine peremptory answer. *Mat. 24.* from v. 4. to the 36. And so againe *Mark. 13.* from v. the 5. to v. 32. And in this Chapter from v. 10. to v. 32. But concerning the other part of the question when the world should end, or the signes that should preceede, that he conceales, or rather exhorts them not to enquire after it; *But of that day and houre*, that is, the day of finall judgement, or the end of the world, *knoweth no man, no not the Angels of heaven, but my father only.* *Mat. 24. 36.* And *Mark. 13. 32.* *But of that day and houre knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.*

That this answer concerns only the second part of the former question, to wit, the time wherein the world shall end, is hence evident for that the Angels, yea and such as understood the Prophets, at least our Saviour Christ, as man, did know the time appointed, for the destruction of the Temple, and the desolation of the holy Citie and land, for thus much was punctually and litterally foretold by *Daniel Chap. 9. 24.* *Seaventy weekes are determined upon*

upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sinnes, and to make reconciliation for iniquity, and to bring in everlasting righteousness, &c. No question but Daniel himselfe, and the Angel which instructed him, did know the precise point of time when these seaventy weekes did commence; although Chronologers at this day varie a little upon this point, & he that knew the time when they began, might easily collect at what time they were to end. For these seaventy weekes, or seaventy seavens of years, make vp the iust summe of foure hundred and ninetie yeares, and so long did *Ierusalem* continue after it was restored againe by *Cyrus*, and his successors in the *Persian* Empire. And albeit our Saviours Disciples did not at that time, perhaps clearely vnderstand the Prophecie of *Daniel*; yet they might cleerly foresee the time of *Ierusalem's* destruction by the signes which our Saviour gives them in this Chap. and in the 24. of *S. Matthew*. The signes were specially three, first earthquakes and strange commotion of warres in severall nations, as specially betweene the *Iewes*, and other Nations subject to the *Roman* empire. Secondly, the generall hatred wherewith all Nations did persecute Christ's Disciples, which were then no Nation, but the fewest of any sect or profession: For unto the time betweene our Saviours death, and the death of the Emperour *Nero*, that saying of our Saviour, yet shall be hated of all men for my name's sake, hath speciall reference. And it was most remarkably fulfilled whilst the *Iewish* Nation did flourish, or was in strength. For that Nation did beare more deadly ha-

70. weekes.
490. years

tred to such as professed themselves to bee Christs
 Disciples, then they did unto the Heathen. And the
 Heathens againe, specially the *Romans* did hate and
 persecute the Christians as the worst sort amongst
 the *Jewes*, of whom they tooke Christ's little flocke
 to be a stemme, or branch, because the governours
 of it, Christs Apostles, were *Jewes* by progeny. So
 that the Lawes which were ennaacted in *Rome* against
 the *Jewes* were most severely executed upon the
 Christians, besides many lawlesse and barbarous
 cruelties, which were practised upon many of them
 in the time of *Nero* without any check, or impeach-
 ment. This was a second signe precedent to the de-
 solation of *Ierusalem*. The third was the abomina-
 tion of desolation foretold by *Daniel*, and expoun-
 ded by our Saviour. *Mat. 24. 15. For the oversprea-
 ding of abominations, saith Daniel. Chap. 9. v. 27. Hee
 shall make it desolate, even unto the consummation,
 and that determined shall be powred upon the desolate.*
 It is termed by our Saviour the *abomination of de-
 solation* because it was an abomination which did
 portend the utter desolation of the city, and of the
 Temple, wherein this abomination was practised by
 the seditious, or that faction which was called the
zealots. And this abomination became most remar-
 kable from that time that the seditious begun, first
 to depose the high Priests, and afterwards to mur-
 der them in the Temple. For then they turned
 the house of God, not into a den of thieves, but
 into a den of murderers, even a slaughter house. The
 fulfilling of this part of our Saviours prophecy, you
 may read at your leasure in *Iosephus* in his sixth
 booke

booke of the Iewish warre. Chap. 1. O miserable city, saith he, what didst thou suffer at the Romans hands, to bee compared unto this, although they entred with fire to purge thee from thy iniquity? For now thou wast no longer the house of God, neither couldst thou endure being made a Sepulcher of thine inhabitants, and having by thy civill warres made the Temple a grave of dead bodies.

It was the abomination which this desperate, and gracelessly Iewish people did commit in the holy place, (that is in the Temple and in the courts of it) which brought that miserable desolation upon the Temple, upon the city & Nation. The Romans were but executioners of Gods wrath & vengeance against them. And those interpreters of the Gospell who by the abomination of desolation understand the *Roman* forces though many they be, yet the more they be, or shall be, the more they multiply a strange error, or grosse incogitancy. But after the practice of such abominations, as *Iosaphus* relates, in the holy place, the doome pronounced by our Saviour against the Temple, against the city, and Nation, became so inevitable, and was to bee executed with so much speed, as every one that in those times feared God might see the just occasion, and necessity of our Saviours admonition, Mat. 24. 16. &c. Then let them which are in *Iudea* flee unto the mountaines, let him which is on the house top not come downe to take any thing out of his house, neither let him which is in the field returne backe to fetch his clothes &c. Then shall be great tribulation, such as was not from the beginning of the world to this time, nor ever shall bee. The same

same admonitions of our Saviour are related totidem
dem Verbis Marke, 13. v. 14. to the 20. and by S. Luk.
21. 21. to the 26. with some additions. Then let them
which are in Iudea fly unto the mountaines, and let
them which are in the midst of it depart out, and let not
them which are in the countrey enter thereinto. For
these bee the dayes of vengeance, that all things which
are written may be fulfilled, and they shall fall by the
edge of the sword, and shall bee led away captive into all
Nations. And Ierusalem shall bee trodden downe of the
Gentiles, untill the times of the Gentiles bee fulfilled.
After Gods wrath had once seized upon them, the
execution of it was so nimble & quicke, that if it had
continued but some few weeks, or many dayes, as
it had begun, all Isaacks seed according to the flesh
had utterly perished. But for the elect's sake, or such
as God had chosen out of that Nation to propa-
gate the Kingdome of his sonne, these dayes of tri-
bulation were shortened; And however the persecution
of both Iewes and Christians, did not determine with
the destruction of Ierusalem: yet the number of
Christians did multiply faster then the seed of Abra-
ham according to the flesh had done in Egypt. Now
all these signes, which our Saviour had given of Ie-
rusalem's destruction, were fulfilled within forty
yeares after his resurrection, and ascension; and the
dissolution of the Temple & of the city which these
signes, or abominations did portend, was accom-
plished in the Autumne following.

Now after the exhibition of these signes, and the
tribulation of those dayes, the fearefull signes here
mentioned in my text were immediatly to follow.

But

40. years
after the resurrection

after the signs
of the temple
column.

But how immediatly? without any delay, or interposition of time, of dayes, of monthes, or yeares? this wee may not say, this wee cannot safely collect from our Saviour's words. These signes were to follow immediatly, *non immediatione tēporis, sed immediatione signorum*; that is, they were to follow immediatly not with reference to the next times ensuing, but with reference to the next remarkable signes of the times, of which the world (as well the Christians then encreased as the reliques of the Iewish Nation as the *Gentiles* (who were the greatest part of the world) after the destruction of *Ierusalem* were to take warning. In this sense wee say that one King is another's immediat successor, if there be no King betweene them, albeit their bee an *interregnum* either of weekes, or moneths betwixt them. The vacancy of an Episcopall see for one or two yeares, or more doth not make the next succeeding Bishop not to be the others immediat successor, albeit there bee an intermediat time betwixt the ones death, or removal, and the others election, or consecration. Thus albeit the signes in my text did immediatly succeed the former signes of *Ierusalem's* destruction; yet the world, as well the *Iewes*, and Christians, as the *Romans* had a convenient time allotted to pause, or meditate upon the strange desolation of *Ierusalem*, and *Iudea*, before the second ranke of signes here in my text, were to bee exhibited, for they were not exhibited untill the second yeare of *Titus* his raigne. For seeing the Nations would take no notice of Christ's Kingdome, or of Gods judgements by the prodigious destruction of *Ierusalem*, it was, shall I

say his will, yea an act of his mercy to give them a second, a more solemne publique warning of that great and terrible day, wherein that Iesus whom the Jewes had crucified, whom the Romans had strangely sleighted, and grievously persecuted in his members, will come with glory and power to execute judgement upon all ungodly men, upon all unbelievers, or rebels against his Kingdome.

But before I come to shew you the particular manner how this phophecy was fulfilled within that age current, wherein it was uttered, it will be expedient to acquaint you with the strange manner how the Jewes first, and the Romans after them did misconstrue, or pervert the signes of the time, which God had given them for their good. The Heathen writers themselves acknowledge there was a constant fame, or received opinion throughout the East, that the land of Iury in this age should bring forth one who was to be Lord, and King over the whole world. This generall fame and opinion tooke its originall from the prophecies of the old testament concerning our Saviour's birth and resurrection. And unto these propheticall predictions all the signes of the time did fully accord; yet seeing our Saviour's Kingdome was not of this world, though more universall, seeing the authority which hee exercised was meereley spirituall not temporall, seeing he would not take upon him to imprison, to put to death, or to divide inheritances, or to manage warres against the enemies of this people, they sleighted him then as most part of the world have done his true Embassadors since. For who is there almost that

that feares the edge of the spirituall sword, unlesse it be backed with the temporall. But did the Iewish Nation then take notice of the former constant fame throughout the East, concerning the great Lord of Lords which was then to arise out of *Iurye*? or had they no apprehension of the signes of the time which did confirme, or seale the truth of the prophecies, which occasioned this fame? Yes, the signes of those times did worke very strange, though very bad effects, even in the very worst of this people. Their hearts were so overgrowne with pride, vaine-glory, and hypocrisy, that the abundance of these and the like bad humours did turne good Physicke, even the foode of life it selfe into deadly poyson.

For out of this undoubted prenotation, that this was the very time wherein the Lord had promised to deliver this people from the hands of their enemies, they became so prone (as the event proves they were) to take armes, and rebell against the *Romans*, partly about the time of our Saviour's birth, but especially after his resurrection, when his Kingdome began to bee propagated through the world. There was no man of greater might, or potencie amongst them which did not take upon him to promise this peoples deliverance from the *Roman* yoke, with which the more they struggled, the sorer it crushed them; and the multitude were as prone to believe every one that would take upon him the name or title of a Saviour, or deliverer. The fore-sight of this pronenesse in great ones to promise salvation to this people, and the peoples promptnesse to believe them, did occasion our Saylour to give these admonitions

11

ditions to his Disciples, *Beware of false Christs*, Mat. 24.v.4. Mark. 13.v.6. Luk. 21.v.6. which would arise in Iury before the destruction of Ierusalem, with such faire inticeing promises, and pretences of deliverance, *that if it had beene possible the very elect should have beene deceived by them*, And no question but many of our Saviour's Disciples had followed these false Christs, unlesse their master the true Christ had expressly forewarned them to beware of them; or unlesse hee had instructed them that the victory which God had promised to give his people at this time over their enemies was not to be purchased by strength of sword, but by patient possessing of their owne soules in time of warres and persecutions. And of these times wherein false Prophets, or false Christs did so prevaile with this people was that saying of our Saviour Iohn 5.43. remarkably fulfilled. *I am come in my fathers name, and yee receive me not. If another shall come in his owne name, him you will receiue.*

The wisest amongst the Romans, and amongst the rest Tacitus, that great states man, or politician, observing the Iewes to have failed so fouly in their hopes of becoming Lords over the Nations by their expected King, or *Messias* turn'd greater fooles than the Iewes had beene, for having acknowledged the truth of the former prophecy which was so famous and so constantly received throughout the East, He would have it fulfilled in *Vespasian*, in that hee was called out of Iudea unto the empire of Rome, that is (as they interpret it) to be Lord of the whole world. And which is most strange, *Iosephus* himselfe, a Iew
by

by birth and education, and therefore acquainted with the prophecies, or p^{re}notions concerning their *Messias*, was either the Author of this foolish interpretation, or the first Author now extant that did publish it. *Tacitus* addes some credit to *Iosephus* his report of the constant fame throughout the East, that *Iudea* should at that time bring forth the Lord of the whole world, but hee makes no addition to *Iosephus* his folly in misapplying that which the Prophets had said, and the esterne Nation had received concerning the King that was to arise out of *Iudea* unto *Vespasian*, making him and his sonnes of true and lawfull Emperours, false Christs. Now to awake the *Romans* out of this proud fantastique dreame; the true Christ, the Lord of heaven and earth, and judge of quicke and dead, did exhibit these signes here mentioned in my text before the *Romans* had fully digested their triumphant feast, and joy for the victory which they had gotten over the *Iewish* Nation, *Italy* and *Rome* it selfe became the stage whereon these fearefull spectacles were acted, and the whole *Roman* Empire were more then spectators, if no Actors, yet patients in this dolefull tragedy. Besides the destruction of the old world by water and of *Sodome*, and other foure cities by fire and brimstone, no history of the world doth mention any such strange calamities as issued from the burning of the mount *Vesuevius* in *Campania* which first hapened in the first, or second yeare of *Titus* although it hath oftentimes since procured great annoyance to neighbour provinces. But that it begun first to burne in the dayes of *Titus* is cleere

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from the untimely death of *Plynny* the elder that great *Naturalist*, Who out of curiosity going to search the cause of it, was choaked to death with the smoake.

I have often put you in mind heretofore that many historians which either never read the sacred prophecies, or did not minde them when they wrotte their histories are usually the best interpreters as well of the prophecies in the old as new testament. Nor is the fulfilling of any prophecy in the old testament more litterally, or more punctually related either in the old, or new testament, then the fulfilling of this prophecy in my text is by *Dio Cassius*, a most judicious, and ingenious heathen writer, in the raigne of *Titus*. The suddaine earthquakes were so grievous that all that valley was sultring hot, and the tops of the mountaines sunke downe, under the ground were noyses like thunder, answered with like bellowings above; the sea roared, and the heavens resounded like noyse; huge and great crasings were heard, as if the mountaines had fallen together; great stones leaped out of their places, as high as tops of hills, and after them issued abundance of fire and smoake, in so much that it darkened the ayre, and obscured the sunne, as if it had beene eclipsed; so that night was turned into day, and day into night; many were perswaded that the Gyanis had raised some civill broyles amongst themselves, because they did see their shapes in smoak, and heard a noyse of trumpets; others thought the world should be resolved into old *Caos*, or consumed with fire; some ranne out of their houses into the streets, others from the streets, or high-ways into their houses; otherer from sea to land
some;

Some againe from the land to the sea, Dio Cassius in his-
toria Titi.

Besides the large extent of this calamity through
Egypt, Syria, and Greece, and great part of Africa
related by this Author and toucht upon in the first
booke of Comments upon the Creed. page 49. &c.
The latine reader may finde many other circum-
stances in other good writers, as in Procopius, Zona-
ras &c. faithfully collected by Maiolus tractatu de
montibus. pag. 520. & 521.

Though Cedrenus were a Christian, yet I thinke
when he wrote the history of Phocas he had as little
minde, or thought of the fulfilling of S. Iohn's pro-
phesy Revelation the 8. Chap. v. 8. &c. As Dio
Cassius had of the accomplishment of our Savi-
our in my text; And the second Angell sounded,
and as it were a great mountaine burning with fire,
was cast into the sea, and the third part of the sea be-
came bloud. And the third part of the creatures which
were in the sea, and had life, died, and the third part
of the ships were destroyed. Cedrenus, after a breife
character of Phocas his ill favoured body and con-
ditions, in which latter his consort did too well agree
with him, tels us that in his time there was an inun-
dation of all manner of mischiefes upon mankind, an
infinite number of men, and beasts died, and the earth
denying her increase, the famine and grievous pesti-
lences arose, and the winters were so sharpe and cruell
that the sea freez'd, and the fishes in it perished. These
were strange signes of the time, and did portend the
greatest alteration that ever befell Christian Chur-
ches by the erection of the two grand antichristian
tyrannies,

Εν τῇ ἡμέρᾳ
αὐτῇ πάντα
ἐπελάσθη
τοῖς ἀνθρώ-
ποις τὰ κακά.
θνήσκον ἀνθρώ-
πων καὶ κτη-
νῶν πολλή, καὶ
ἀναέθνητο,
ἀφροδαίαι δὲ
γῆς καὶ λίμοι,
καὶ λοιμοὶ
χαλεπώτα-
τοι, καὶ χερμαί-
νες τετακται,
ὥς παγνῶαι
τὴν θάλασσαν,
καὶ πεθῆναι
ταῖς ἰχθυ-
αῖς. μακάριος
ὁ ποιῶν.

Lib. 1. comment.
in Symbolum Apo-
stolicum.

tyrannies, the one in the East, the other in the west.
Cedrenus in compendio historia pag. 332.

All that I have for this present to adde unto my former observations, concerning the burning of *Vesuvius* is the admirable disposition of Gods providence in that he would not have the fulfilling of this prophecy in my text to be recorded by any Evangelist, or other sacred writers, but by this heathen historian; A bright ray, or beame of divine providence you may observe in so disposing the testimonies of thesetimes, as that the Evangelist, *S. Iohn*, who usually relates our Saviour's speeches more distinctly, and more at large then the other three Evangelists doth not so much as mention our Saviour's prophecies, either concerning the signes preceeding the destruction of *Ierusalem*, or these signes in my text, which were signes of his comming to judge the Nations. The reason I take it was, because *S. Iohn* of all the foure Evangelists did out-live both sorts of the signes, for hee was alive in the dayes of *Trajan* the emperor, betwixt whose raigne and the raigne of *Titus*, in whose dayes these signes in my text were exhibited, *Domitian*, and *Cocceius Nerva* did successively raigne over the *Romans*. And it may be *S. Iohn* did purposely omit the Relation of our Saviours prophecies concerning these signes, or prognosticks, whether of *Ierusalem's* destruction, or of *Christ's* comming to judge the Nations, because he knew, when hee wrote his Gospell, hee was to out-live them, and for this reason his relation of them would have beene more lyable to suspition, or to the exceptions of the *Iewes* for heathen, than the

the relations of S. Matthew, Marke, or Luke were, seeing they all dyed before the destruction of Ierusalem. But did S. Iohn know, or what presumptions have we to thinke he did know, that hee was to continue his pilgrimage here on earth untill this prophecy of my text were fulfilled, that is, untill Christ's comming to give all the Nations of the world, as well as Ierusalem, a solemne warning of of his power, and purpose to judge the world? This S. Iohn might know, or this he could not but know, from our Saviour's speeches to him and S. Peter, related by him Iohn. 21. v. 18. to the 23. Our Saviour had signified, or intimated to S. Peter, by what manner of death hee should glorifie God, and bid him follow him; the meaning is that he should be crucified, as our Saviour had beene. But Peter not content to know the manner of his own death, turned about, and seeing S. Iohn, saith to Iesus Lord, what shall this man doe? And Iesus said unto him, if I will that he tarry till I come, what is that unto thee? The rest of the brethren, that is, of Christ's disciples made a false descant upon this sure ground; for they hence collected, that S. Iohn should not dye at all; but this misconstruction of our Saviour's words S. Iohn himselfe v. 23. of that Chap. plainly refutes, Iesus said not unto him, he shall not dye, but if I will that he tarry till I come, what is that to thee? Yet this his annotation, or comment upon our Saviour's words did better refute errors past, then prevent the errors, or misconstructions of times ensuing. For surely they erre which interpret our Saviours words as a meere put-off to Peters curious question, or as if they contain-
E e ned

ned no such prediction, or prophecy concerning *Iohn*, as the former did concerning *Peter*. And there is a medium betweene the construction which the Disciples then made of our Saviours words, and that construction which others have made since. The Disciples hence collected that *Iohn* should not dye at all, others collect that our Saviours speech was meerehypotheticall, or conditionall; yet being proposed by way of interrogation, it is equivalent to this assertory, or affirmative, It is my will that hee should tarry till I come, doe not thou grudge at this but follow me: Now, as you have heard before, there is a two fold comming of Christ, the one typicall, or representative, which is the comming here mentioned in my text, and meant by our Saviour in his answer to *Peter*, *Iohn 21 v. 23* the other reall, or consummative, to wit, his last comming to judgement. The Disciples did erre only in this, that they understood our Saviours words unto S. *Peter* of his last comming to judgement. And if *Iohn* had beene to tarry on earth till that time, the consequence had beene true, hee should not have dyed but as S. *Paul* speakes, *he should have beene changed*. But our Saviour speakes of his comming here mentioned in my text, of which comming S. *Iohn*, and others then living, were to bee witnesses, and spectators, And of this comming the destruction of *Ierusalem* was a signe, by which his Disciples then alive might prognosticate, or expect it before they dyed. But of his last comming to judgement, at least of the time of the worlds end, our Saviour in my text gave no signe, but rather inhibited his Disciples to enquire after

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after it, seeing it was then reserved to his father only. And if any bee disposed to seeke after the signes of that day, these he must learne of S. Iohn in his revelation, who saw his first comming to judgement in such a sence and manner, as he had scene the Kingdome of heaven come with power, and glory, at his transfiguration upon the mount.

But though the time of Christs comming to judgement bee uncertaine, though wee may not expect that hee should come unto us in such visibible manner, as hee did to this generation; yet hee dayly comes to us in a more reall manner, if wee will prepare our hearts to entertaine him. For so hee comes to us in his word, and in the sacraments, and this his comming shall bee unto judgement, unlesse wee examine and judge our selves. But if wee will judge our selves, we shall not bee judged of the Lord; yea hee comes unto us in mercy and loving kindnesse. One way or other hee comes to all. *Behold (saith hee) I stand at the doore and knocke, if any man heare my voice, and open the doore, I will come in to him, and will sup with him, and he with me, Revel. 3. 20.* Yet he which thus knocketh, that we may open, hath commanded us to knocke that it may be opened to us. And indeed the only way by which wee can open the doore to him is by continuall knocking at the gate of mercy, that he would open that unto us, that hee would come unto us by his grace, by the sweet influence of his owne everlasting sacrifice, Lord heare us when we call upon thee, and open unto us, and so come unto us, yea so come quickly.

*a brieft appendix to the former treatise of the
signes of the time, or divine
forewarnings.*

OF ominous presagements, or abodings good or bad whether given, taken, or affected; and of prodigies, or portendments which are, for the most part, publique signes of the times wherein they are exhibited, I had in my younger and better dayes written a large treatise which hitherto I have not had the opportunity, or leasure to publish, out of which I have borrowed two, or three instances in the former treatise. But amongst all the forewarning signes given to this land, as so many summons to repentance, none which have beene given within my memory did make so durable impression upon my heart and thoughts, as that late mighty winde, which having begun his terrible visitation from the utmost point of the South-west, did continue it in one night unto the North-east corner of this Southerne province. This was more then a signe of the time; *Tempus ipsum admonerat*, the very time it selfe wherein it hapened, being the vigils of that great anniversary *Novemb. 5.* was a signe, to my apprehension, most significant, and doth interpret the meaning of this terrible messengers inarticulate voice, much better then any linguist living this day, as well as the Prophets (were any such now alive) could doe. Both the messenger, and the time wherein he delivered his message, doe teach us that truth, which hath beene often mentioned in these former meditations, more punctually, and more pithily than

than I could then, or can yet expresse it. Thus much of his meaning, the ferious reader may understand, that albeit wee of this Kingdome were in firme league with all Nations of the earth with whom we have had any time commerce; although our greatest enemies should become our greatest freinds; yet it is still in the Lord almighty his power, and as wee may feare in his purpose, to plague this Kingdome more grievously by his owne immediate hand, or by this invisable, but most audible messenger; or by other like stormes, and tempests, then at any time he hath done by the famine, by the sword, or by the plague of pestilence; to bury more living soules as well of superior as of inferior ranke in the ruines of their stately houses, or meaner cottages, then the powder-plotters did intend to doe, or the powder-plot it selfe, had it taken effect, could have done.

God grant every member of this Church and Kingdome grace to looke into his owne heart and purposes: and to all in authority, whether superior or inferior, from the highest to the lowest, to looke not only unto their owne, but unto others waies of whom they have the care, or oversight, that these may runne parallel with the waies of God: which if we shall continue to crosse, or fall foule upon them, or his most sacred lawes; it is not any parliamentary law, nor any act of state, or decrees of Courts of Iustice, that can breake the shoake of his outstretched punishing arme and hand, or fend off his dreadful Iudgements threatned from falling more heavy upon us, then at any time hitherto (his name bee praised) they have done. Finally although our publique

fasts, or solemne deprecations for averting his
 judgements from this land hitherto, or the time being
 ceased by the same authority by which they were
 begun: yet no authority, no act of state doth prohi-
 bite any private man to fast upon the daies appoin-
 ted by the Church; whose Canons injoyne though
 not whole families, yet of every family some one,
 or other, to resort unto the house of the Lord to of-
 fer up prayers, and supplications appointed by our
 Church upon two other speciall dayes in the weeke
 besides the Lords day. Nor are any prohibited u-
 pon these dayes to offer up, besides their supplica-
 tions for averting his judgement the sacrifice
 of praise, and thanksgiving for our ma-
 ny deliverances past, unto him, to
 whom all praise, power, do-
 minion, and thanksgi-
 ving are due.

FINIS.



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